

Parents . . . Promote This Good Thing!

In Connecticut, the Parent Council of five schools recently wrote a code of conduct for parties intended chiefly for teen-agers, described as a "senior basis of good conduct and good manners." It provides for the return to her home at a reasonable hour of the girl taken to a party by a young man. It provides for a chaperon in the sense that the parents will be present at the fun enjoyed by the teen-agers congregated in their home.

Intruders or uninvited young people are not permitted to participate; no alcoholic drinks are permitted to be served at any of these parties.

This Code places emphasis on discipline and responsibility. The youngsters agree to abide by the rules and the Code also binds parents to certain obligations. Parents know where their children are going, when they will be back home—and they must be back home at the time specified.

Would it not be a fine thing if pastors through-

MOST REV. JOHN F. NOLL, D.D.

out the diocese could select a mother and father who have raised good children, who have high standards, and ask them to select four or five others who are similarly-minded, and create a Parent-Council? We have the notion that it would become very popular with all parents, even non-Catholic parents. They want their children to cultivate self-discipline, to observe high standards, to win the respect of all their acquaintances.

Children attending Catholic high schools are taught high standards and ideals, and if they depart from them, it is only because they observe that their neighbors of the same age are given free rein to follow their own judgment. But it means that if they do depart from their high ideals they offend their own conscience and become followers instead of the leaders they are expected to be. Every one of them is a child

of God, and should not live as though he or she were not that. Every one of them is a soldier of Christ and, therefore, is expected to let the light of his faith shine before others.

Every man, whether Catholic or non-Catholic, wants his wife to be a good mother with high ideals, and every young Catholic lady wants the same of her husband; but neither will find the right marriage partner in taverns or public dance halls, to which anybody is permitted to come. Since the devil is so much interested in bringing the wrong people together and spoiling marriages and the happiness of youth, no argument should be needed to prove that he would do his utmost to frustrate the ambitions even of good youths.

It was not many years ago when practically all parties and dances were held in the home because

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OUR SUNDAY VISITOR

Fort Wayne Diocesan Edition

News Section

Three Sections

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Cardinal Closes Visit With Mass At Seoul

BY REV. PATRICK O'CONNOR

Seoul, Korea —(Radio NC)—His Eminence Francis Cardinal Spellman, Archbishop of New York, celebrated Mass at the Immaculate Conception Cathedral on the morning of the ninth and last day of his Christmas visit to Korea.

Though it was a weekday morning and the roads were slippery with a heavy overnight snowfall, United States Army trucks and jeeps and one large bus brought hundreds of officers and GI's up

What A Big Hit He Made In Korea, Fr. Doody Writes

The Most Rev. Leo A. Pursley, D.D., Auxiliary Bishop of Fort Wayne, received a letter recently from the Rev. Timothy F. Doody, Father Doody, a former assistant of St. John Baptist, Fort Wayne, is captain in the U. S. Army Chaplain Corps, stationed in Korea.

He writes: "I was up north for Christmas. My midnight Mass was attended by soldiers, marines and medics. Had two Masses on Christmas Day for fellows in scattered units. I'm becoming quite an airman, flying all kinds of planes. Haven't been in a jet as yet but have plans. From the air strips, do much driving by jeep. The bad weather and roads make most driving as hazardous as stateside."

"Had a few minutes with Francis Cardinal Spellman. He celebrated Mass at the hospital here in Seoul, so we fortunate chaplains had a cup of coffee with him after. Had a big hit he made in Korea! "It's amazing how rugged he is for such a little man of so many years. He was really in the front lines, too. In one place, they had to get him in by helicopter with a chink on the other side of the hill. Catholics and non-Catholics alike warmed up to him like nothing I've ever seen or heard. We are all very proud of him."

The steep hill to the historic cathedral. The congregation was estimated at 800 persons, of whom 150 were Korean Catholics and the rest servicemen. The Americans and Koreans prayed intently despite a bitter cold blowing through the broken stained-glass windows, shattered the concussion of bombs and shrapnel last spring. About 300 received Holy Communion from the

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Official Chair Of Unity Octave

The Chair of Unity Octave is to be observed in the Diocese of Fort Wayne in all churches, from the Feast of St. Peter's Chair at Rome on January 18th to the Feast of the Conversion of St. Paul, January 25, 1952.

The following prayer, decreed by His Holiness, Pope Benedict XV is to be said after Mass during the Octave:

Antiphon. That they all may be One, as Thou, Father, in Me, and I in Thee! that they also may be one in Us; that the world may believe that Thou hast sent Me.—Jn. 17:21.

V. I say unto thee thou art Peter;

R. And upon this Rock I will build My Church.

Prayer

O Lord Jesus Christ, who saidst unto Thine Apostles: Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

Jan. 18—Feast of St. Peter's Chair at Rome. The return of all the "other sheep" to the one fold of St. Peter, the One Shepherd.

Jan. 19—The return of all Oriental Separatists to Communion with the Apostolic See.

Jan. 20—The submission of Anglicans to the Authority of the Vicar of Christ.

Jan. 21—That the Lutherans and all other Protestants of Continental Europe may find their way "back to Holy Church."

Jan. 22—That Christians in America may become One in communion with the Chair of St. Peter.

Jan. 23—The return to the Sacraments of lapsed Catholics.

Jan. 24—The conversion of the Jews.

Jan. 25—Feast of the Conversion of St. Paul. The Missionary conquest of the world for Christ.

*John Francis Noll
Bishop Fort Wayne*

O.S.V. Represented

Eighteen Bishops And Priests To Attend Pentagon Sessions

Washington—(NC)—Four members of the Hierarchy and 14 priests, including editors and university presidents, have accepted invitations to attend a three-day Orientation Conference for Religious Leaders at the Pentagon, beginning January 15.

Defense Secretary Robert A. Lovett invited nearly 80 clergymen of all faiths to the conference to acquaint them "with the status and mission of the Department of Defense, in view of the extremely vital part played by the clergy of America in our military establishment and to obtain the views of the members in this regard."

Following a review of the military and political situation, and

panels on the individual services presented by their secretaries and chiefs of staffs, the conference will be devoted to discussions dealing with moral and religious problems in the military. Speakers will include the chief chaplains for each service. The sessions will

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Educators Urged To Seek Aid For Schools From Nation's Manufacturers

Louisville, Ky.—(NC)—Catholic educators should "take any action they can" to benefit from a drive by the National Association of Manufacturers to get businessmen to assist financially America's private and public schools.

This statement was made here by Msgr. F. N. Pitt, secretary of the Louisville archdiocesan school board, who is a

member of the NAM's Educational Advisory Council. Also serving on the 24-member council is the Rev. John J. Cavanaugh, C.S.C., president of the University of Notre Dame.

Each of the NAM's 17,000 businessmen has been asked to take the lead in a drive to aid both public and private universities, colleges and schools in his own community, and also "to arouse other businessmen to do their part."

Aid could be offered in the form of endowments, grants-in-aid, buildings, payments for research, contributions to organizations which raise and disburse funds for specialized education, or scholarships to qualified individuals, the NAM pointed out.

Catholic schools stand to gain as much as anyone else under the plan, Monsignor Pitt said, but he stressed that they must take action—especially on the local level—in order to realize benefits. He emphasized the necessity of contacting nearby businesses and industries.

As an example of what can be done, the Monsignor cited the case of 14 colleges in Minnesota, eight of them Catholic, which have formed an association for the joint solicitation of funds. They have launched fund drives to meet current operating expenses. Several schools in Michigan and Minnesota have similar programs under way.

Nineteen colleges in Ohio, including Notre Dame College of Cleveland, have formed the Ohio Foundation of Independent Colleges to raise funds. Their presidents organized a luncheon with 300 industrialists invited to learn of the colleges' needs.

Adult education projects and work-study plans whereby a worker divides his time between factory and school, appeal to practical-minded industrialists, Monsignor Pitt noted. Colleges must be ready with graphic displays or other presentations to put their case for assistance across, he said.

The NAM, according to the Monsignor, has dropped an "ivory tower" attitude toward education, and currently is very conscious of the plight of private colleges and very anxious to help them. He reported that the drive to spur businessmen to help schools and colleges would use every mass medium, including radio, television and the press.

Chinese Reds Oust French Bishop, 3 American Priests

Passionist Priest Also Jailed In Recent Wave Of Commie Persecution

Hong Kong—(NC)—A French-born Bishop and three American Maryknollers are among the most recent group of ten foreign missionaries forced out of China by the Reds.

They are Bishop August Gaspais of Kirin, Manchuria, 67-year-old Paris Foreign Missioner, and the Revs. Raymond Gaspard of Minneapolis, Richard Merhson of Denver, and Joseph McDonald of Belmont, Mass. All have arrived in Hong Kong.

Others arriving here recently include three Italian priests from

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Notre Dame Cited For Bettering Race Relations

Chicago —(NC)— St. Francis Hospital of Charleston, W. Va., and the University of Notre Dame were among five institutions and ten individuals honored by The Chicago Defender, Negro newspaper, for outstanding activities in bettering race relations of the Nation.

The institutions and individuals were named by the paper on its 1951 Honor Roll of Democracy.

St. Francis Hospital was cited "for practicing fair employment and integration despite protests and walkouts." The University of Notre Dame was named "for expanding the principle of democratic education and active participation in campus life of all races and creeds."

Among the individuals cited were: Gov. Paul Devers of Massachusetts, "for hiring a Colored secretary, Mrs. Ruth Williams, and pressing for better race relations;" and Henry Ford, 2nd, "for using the vast Ford resources in the fight against racism and urging fair play in employment."

Free

God Goes to Murderer's Row

by Father Raymond

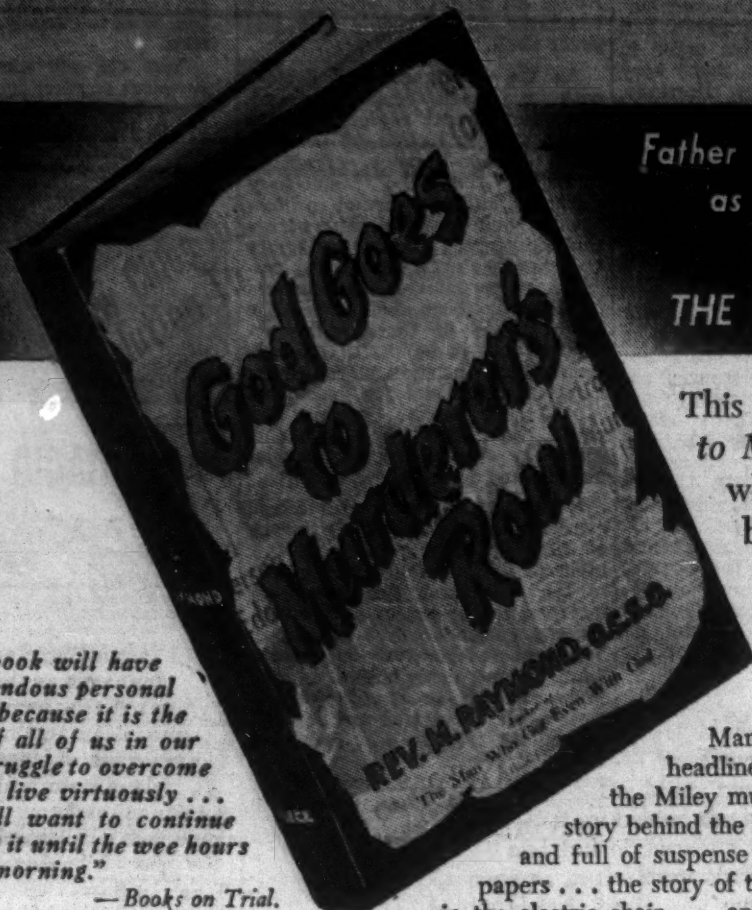
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forgiveness of God. Like a Trappist in his monastery, Tom Penney found God in silence — the solitary confinement of a prison. And as you read this book you will share

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Some 30 soldiers of the Tank Company, 6th Infantry Regiment and of Company C, 759th Military Police Battalion, took time off to go into action with picks and shovels in the American Catholic Community's project to install electric lights at the convent of the School Sisters of Notre Dame, Marienfelde, Berlin, where the American children have been taught catechism the past five years. (NC Photos)

Installed In Philadelphia

No Program But 'Love Of God,' Archbishop O'Hara Declares

Philadelphia — (NC) — Archbishop John F. O'Hara, C.S.C., told his faithful that he has "no program to announce, no theme to preach but the love of God" as he spoke to them following his installation here.

In taking over the Philadelphia archdiocese Archbishop O'Hara, the former Bishop of Buffalo, for the second time in his 12-year career as a Bishop took over a see previously held by the late Dennis Cardinal Dougherty. Cardinal Dougherty was Bishop of Buffalo from December 1915 until May 1948 when he was transferred to Philadelphia. Bishop O'Hara headed the Buffalo diocese from May 1945 until his enthronement here.

"Recognizing my utter unworthiness to follow in the footsteps of such magnificent leaders as Cardinal Dougherty and his eminent predecessors," Archbishop O'Hara said his new flock, "I only ask you to second and encourage my efforts. If you will kindly tell me your needs, I shall do my best to meet them."

The Archbishop also took the occasion to score "those who would impugn the loyalty and reclassify the citizenship of American Catholics because Catholics want for their school children 'whatever health and welfare assistance is wanted to other children by our common government.'"

A dozen Archbishops and more than two score Bishops gathered here for Archbishop O'Hara's installation. His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, officiated at the ceremony in the Cathedral of SS. Peter and Paul.

The apostolic decree designating Archbishop O'Hara as the new primate of Philadelphia was read in Latin and then in English. Msgr. Francis J. Furey, rector of the archdiocesan seminary, next Archbishop O'Hara gave a first solemn blessing to his flock and received the pledge of obedience from the clergy of the archdiocese as they ascended the throne to kiss his ring. After the Archbishop spoke.

After Archbishop O'Hara's address a Solemn Pontifical Mass was celebrated by Archbishop Cicognani. Both the installation and the Mass were telecast by a

local station.

"Every time I have reported to the Holy Father in person, he has said to me: 'Please tell your people that I love them,'" Archbishop O'Hara told the people of this city of brotherly love.

On the following day a civic reception was given the Archbishop at Convention Hall. Gov. John S. Fine of Pennsylvania and Mayor Joseph S. Clark of Philadelphia extended to the Archbishop a welcome from the state and city, respectively. James E. Gallagher, attorney, gave an address of welcome on behalf of the Catholic laity of the archdiocese.

Archbishop Bids Farewell To Buffalo

Buffalo — (NC) — Archbishop John F. O'Hara of Philadelphia said farewell to the faithful of the Buffalo diocese in a special ceremony in St. Joseph's New Cathedral here.

The ceremony consisted of recitation of the Rosary, the Archbishop's address, the presentation of a spiritual bouquet and Benediction of the Blessed Sacrament.

Earlier in the day the Archbishop had offered his final Mass in the Cathedral. The ceremony was televised. Previously nearly 1,000 people filed through the chancery office to express personally their best wishes to Archbishop O'Hara as he held his last New Year's open house in Buffalo. The Archbishop served as Bishop of Buffalo from 1945 till he left here to take over the Archdiocese of Philadelphia.

All Pastors To Get Leaflet On Discrimination

San Bernardino, Calif. — (NC) — A leaflet containing formal, philosophical proof that racial discrimination is immoral is being distributed to the approximately 15,000 pastors of the United States by Emmett J. Culligan, inventor and manufacturer of this city. The leaflet, "A Moral Appraisal of an Individual Act of Racial Discrimination," by the Rev. John P. Markoe, S.J., bears the imprimatur of Bishop Francis J. Haas of Grand Rapids.

Peter C. Reilly Dies; Industrialist Gave Fund To Notre Dame

Indianapolis — (NC) — Peter C. Reilly, industrialist who established a million-dollar science fund at the University of Notre Dame, died January 5 at St. Vincent's Hospital here. He was 82.

Mr. Reilly was a lay trustee of Notre Dame, and had been awarded an honorary LL.D. from the University. He became associated with one of America's first tar distillers in 1886, and at the time of his death was president of the Reilly Tar and Chemical Company, among the three largest U. S. producers of coal tar products.

A native of Providence, he attended La Salle Academy there. He was a member of the Knights of Columbus.

100 To Receive Degrees At Notre Dame Mid-Year Commencement, Jan. 26

Notre Dame — A total of 100 undergraduates and graduate students at the University of Notre Dame will receive degrees at a special Convocation for the Conferring of Degrees to be held Saturday, January 26, in Washington Hall on the Notre Dame campus.

Professor John J. Sheehan, head of the Department of

Economics at Notre Dame, will deliver the Convocation Address at the ceremonies, which will be held for those students who successfully complete at the end of the Fall semester all requirements for degrees. Professor Sheehan, who has been Head of the Department of Economics at Notre Dame since 1942, has served as an arbitrator in labor-management disputes since the middle of World War II. He is past president of the Catholic Economic Association.

The program for the January Convocation will open Saturday morning, January 26, with a Solemn High Baccalaureate Mass to be celebrated by the Rev. John J. Cavanaugh, C.S.C., president of Notre Dame. The Rev. Charles E. Sheedy, C.S.C., head of the Department of Religion at Notre Dame, will deliver the Baccalaureate Sermon at the Mass.

Also included on the program will be a reception by members of the Notre Dame administration for members of the graduating class, their parents and guests, to be held Saturday afternoon.

Fr. Lach Speaks At Inauguration Of Whiting Mayor

Dangers Of Corruption In Government Cited In Pastor's Address

Whiting — The inauguration of Mayor Andrew S. Kovachik for his second term was an occasion to introduce a plea for good government and good citizenship by the Rev. John J. Lach, pastor of Immaculate Conception Church.

Father Lach referred to the numerous accomplishments and achievements of the past administration of the man who received public endorsement and a second term of office.

The dangers of corruption and the decay of morals in government were cited by the speaker who emphasized the fact that the strength of our nation rests upon a strong government which is based upon good morals and high standards.

Father Lach urged the people to take their responsibilities of citizenship seriously. Failure to do this might contribute to the evil forces which are constantly ready to undermine our established government and weaken the nation so it loses power to resist the aggression of warlike nations.

Brother Sylvan, Founder Of Our Lady Of Fatima Rosary-Making Club, Dies

Louisville, Ky. — (NC) — Brother Sylvan, founder of Our Lady of Fatima Rosary Making Club which has distributed more than 25,000 Rosaries to missionaries and others in various parts of the world, died (December 30) here in his room at St. Xavier High School of a heart attack. He was a foreign language teacher at the school, and had a brother and two sisters in religious life.

Chief aim of the rosary making club, which initially began operations at the school and then spread to many places in the U.S., is to supply without charge as many hand-made rosaries as possible to world-wide mission fields. Since the Xavier Brother founded the club in May of 1949 it has grown so fast that last year an order was placed for three million beads and 2,000 pounds of wire.

Archbishop Of Montreal Scorns Commercialism

Montreal — (NC) — The "narrow minds and vile hearts" of persons who claimed that Christmas Midnight Masses in the mammoth Montreal Forum sports center had been arranged for financial gain were rebuked by Archbishop Paul Emile Leger of Montreal.

Archbishop Leger termed the claims a "base calumny" and disclosed that the Mass had been arranged in the Forum to prevent overcrowding. He said that the modest sum derived from the sale of tickets was turned over Christmas afternoon to the Foyer de Charite (the Charity Home).

Fifteen thousand persons attended three Masses offered in the Forum. Fifty priests assisted in the distribution of Holy Communion.

Archbishop Leger thanked the officials of the Forum for making the center available for the Masses and also expressed his appreciation to Catholic Action groups for their assistance in arranging the historic ceremony.

A special altar was erected on a stand in the center of the icy surface and a Crib decorated one corner of the arena. There were no special places reserved for dignitaries and the occasion was a mass demonstration of faith.

Perpetual Nativity Altar Erected

Valparaiso — Those who have at some time in the past visited Seven Dolors Shrine near here will be surprised to find a few new additions to the Shrine grounds. At present construction is progressing on a new wing to the monastery. The Slovak Franciscan family is growing and more living room is necessary.

It is a wonderful sign that God is blessing this section of our prosperous country.

Another typically Franciscan innovation is the erection of a perpetual nativity display in the smaller of the two grottos. We all know that St. Francis of Assisi gave to the world its first Christmas crib at Greccio, Italy in 1223.

Since that time the Christmas crib has spread to the four corners of the world. And today there is hardly a Catholic or Christian family which does not have a crib under the Christmas tree.

Fr. Sylvester Jankola, O.F.M., the superior of Seven Dolors, decided upon the establishment of a perpetual nativity scene as a reminder to all the Shrine visitors of the great mystery of Christ's birth. Dr. Joseph Cincik, a famous Slovak artist and architect, drew the



blueprints. James Skvarek of San Pierre did the folk art. And within three months the main altar was completed.

Behind and above the altar is a replica of Bethlehem's stable. Towering behind the stable are miniature replicas of churches, pilgrimage shrines and castles throughout

Slovakia. Anyone seeing this Christmas scene cannot help but admire its beauty and art-work. This nativity display will never be taken down.

Sometime in the near future, two side altars will be added portraying the seeking for an inn and the flight into Egypt.

Xavier University Survey Discloses . . .

Most Parents Don't Care What Their Children See On TV

Cincinnati — (NC) — An "appalling percentage" of parents have no concern what their children watch on television, a survey conducted by Xavier University here has disclosed.

The survey was made among 544 public school students and 454 parochial school pupils in the sixth and seventh grades of 16 Cincinnati area schools. It disclosed that 52 per cent of the children interviewed reported that they are allowed to watch any TV program they choose.

Made possible by a grant from the Crosley Broadcasting Company, the survey was conducted to find the answers to two questions: 1. How do children who have television sets at home compare with other children in school achievement? 2. Do children having sets at home do better work when their parents closely control their television viewing?

The results of the survey were announced by Dr. Raymond F. McCoy, director of the university's graduate division, who served as chairman of a four-man advisory committee. Xavier University, founded in 1831, is conducted by the Jesuit Fathers.

Walter J. Clarke, assistant professor of education, who conducted the study, said the comparison of the achievement of television children with non-television children showed no significant difference, nor is their learning affected very much by the way parents control their television viewing.

"It would be a gross misrepresentation of the data," Mr. Clarke reported, "to hold that in the case of a given child his habits of watching television could not affect his school achievement. The data gathered in this study reveal that poorer television habits and lower IQ's, lower parental control and lower school achievement tend to be found in the same child. Like most recreations, television can be used in excess which may result in damage to physical well-being and mental alertness."

Dr. McCoy said that the most popular television show with the pre-adolescents is the Milton Berle show, watched by 86 out of every 100 interviewed in the survey. The survey ranked the following shows in order of popularity: Six Gun Theater, 85 percent; Six Gun Playhouse, 83 per cent; Hopalong Cassidy, 70 per cent; Captain Video, 78 per cent; Arthur Godfrey's Talent Scouts, 69 percent; Stop the Music, 62 percent; The Big Story, 60 percent; Twenty Questions, 56 percent; Lights Out, 55 percent; Big Town, 49 percent; Plainclothes Man, 48 percent; Man vs. Crime, 48 percent; Martin Kane, 47 percent; T-Men In Action, 45 percent; The Web, 41 percent; Hands Of Mystery, 40 percent; Suspense, 36 percent; Famous Jury Trials, 29 percent; Danger, 20 percent, and Mystery Playhouse, 17 percent.

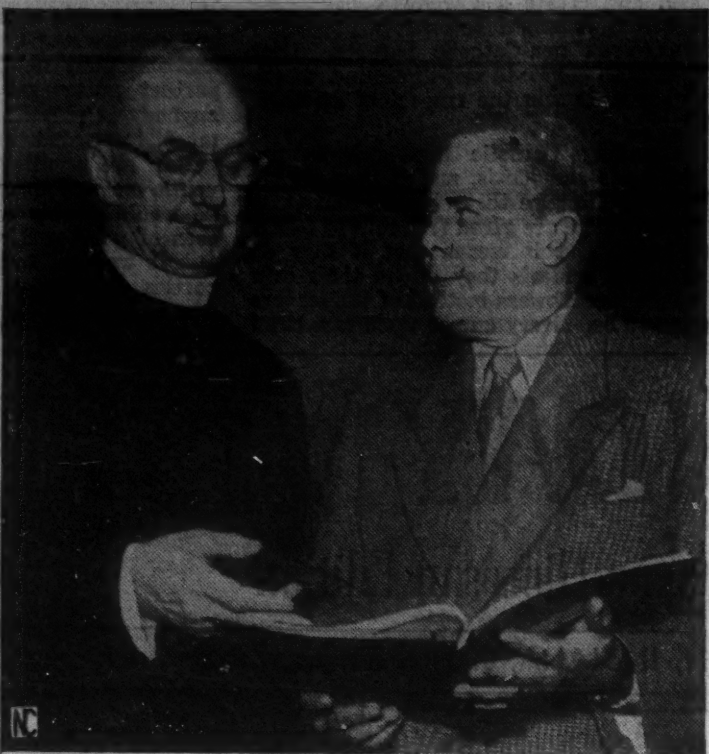
Dr. McCoy said that the survey disclosed that the children studied tend to see all or none of the mystery-crime programs. He said, for example, that the 17 per cent who watch Mystery Playhouse on Sundays for the most part also see Plainclothes Man, Hands of Mystery, and Famous Jury Trials, at adjacent times on the same evening.

Responses of Children who watch these programs, Dr. McCoy said, discloses that the lower the child's IQ, the more likely he is to watch many mystery-crime programs. He said that TV wrestling programs also attract children.

The survey tends to show that bedtime rules are changing, Dr. McCoy stated. Large numbers of children reported they watched late TV shows—for example, 58 percent reported they watched Home Theater from 11:05 p.m. to well after midnight at least once a week. He said that 13 percent indicated they see late shows at least five times a week; that another 11 percent stated they watch the Owl Theater or Broadway Open House four or five times a week at the same late hour, and another six percent stated they regularly watch boxing at 1 a.m. Sundays.

Dr. McCoy said a "surprising" number of youngsters reported that they watched hour-long dramatic

TELEVISION AND SCHOOL CHILDREN



Very Rev. James F. Maguire, S.J., president of Xavier University, Cincinnati, Ohio, discusses the Xavier survey on the effect of television on the school achievement of children with James D. Shouse, chairman of the board of directors of the Crosley Broadcasting Corporation, which financed the study. (NC Photos)

productions which are intended for mature persons. He said that more than half of the children studied reported that they watch TV Theater from 9 to 10 p.m., Wednesdays, and 22 per cent watch Studio One from 10 to 11 p.m., Mondays.

Dr. McCoy said that children whose responses indicated there is parental control of television in

their homes generally were found to be in the high IQ bracket.

Mr. Clarke said: "The present study is not offered as a final answer to the problem of television and its educational relationships. It is hoped, rather, that it will prove to be one of a number of studies that may clarify various points and lead to constructive action."

Fr. O'Brien Declares . . .

Ireland Is Rapidly Becoming Nation Of Bachelors, Old Maids

Notre Dame — Because fewer men and women marry in Ireland than in any other country in the civilized world, Erie is rapidly becoming a nation of bachelors and old maids and the Irish people are vanishing from the face of the earth.

Thus states the Rev. Dr. John A. O'Brien, of the University of Notre Dame, in an article, "The Vanishing Irish," appearing in the January issue of St. Joseph's Magazine, published by the Benedictine Fathers at St. Benedict, Oregon.

This finding comes as a shock because Ireland is famous for its beautiful colleens and its warm-hearted people and is commonly pictured as a land of romantic lovers, according to Father O'Brien. The discovery is as ironical as it is startling because the Irish people have traditionally held large families in high esteem and have frowned upon artificial birth control, he points out.

For more than a century the population of Ireland has been steadily declining. While the other nations of Europe were doubling and tripling their population, Ireland was dwindling to less than half.

From a population of 6,548,000 in 1840, the population dwindled to 2,992,034 in 1940, Father O'Brien reveals. The figures are for the 26 counties comprising the Republic of Ireland, known also as Eire.

While emigration is a contributing factor in the decline, the chief cause is the small number who marry and the late age at which they marry. The last census disclosed that only two out of every five Irishmen between 30 and 34

years old are married, the lowest proportion in the world, the article declares.

Supreme Court Reviews Case Of Subversives

Washington—(NC)— The U. S. Supreme Court has been asked to declare unconstitutional the so-called Feinberg Law which bars from employment in New York State public schools members of any organizations the State Board of Regents considers to be subversive. The court has taken the appeal under advisement.

Pending the outcome of a number of suits filed in New York State courts against enforcement of the law, enacted in 1949, no teacher has yet been removed from service. The appeal to the U. S. Supreme Court was made by eight persons describing themselves as New York City taxpayers, who ask the reversal of a New York State Court of Appeals decision that the law is constitutional. Counsel for the taxpayers told the court here that the law provides a way of making a systematic inquiry into a teacher's ideas, political associations and expressions. He declared this has a "terroristic effect" and violates the freedom of speech and assembly. Counsel for the State and City of New York argued that the law "affects only subversive organizations and persons who persist in being members of such organizations."

Associate Justice Felix Frankfurter suggested that perhaps the court should not consider the issue until a teacher actually had been removed under operation of the law "and we then get an actual case." However, this suggestion was not pursued.

Coming Events

Election of officers of the Catholic Orphans Guild will be held at 8:30 p.m. Friday, Jan. 11 at the Dehler-Hughes hall, 1021 S. Calhoun St., Fort Wayne.

Sunday, Jan. 13 is the date for the regular monthly Holy Hour of Fort Wayne's united Holy Name societies. The time is 2:30 p.m. and the place St. Paul's church.

The Daughters of Isabella will hold a business and social meeting Tuesday, Jan. 15 in the Knights of Columbus home, Fort Wayne, at 8:15 p.m.

Mrs. Anton Vleck will speak on "Juvenile Protection" at the regular meeting of Our Lady of Hungary P.T.A., South Bend, Jan. 16 at 7:30 p.m.

Requiescant

MARTIN APP

Fort Wayne — Martin App, 88, died last week at St. Joseph's Hospital where he had been a patient for two months. He resided at 1110 East Washington Boulevard. Mr. App was associated with the old App Shoe Store at 916 South Calhoun street and retired as a shoe merchant in 1940 after 50 years in business. He was a member of St. Mary's church, its Holy Name Society, Knights of Columbus and the old Aqueduct Club. His wife, Elizabeth, died in 1945. Surviving are five daughters, a brother and a sister.

FRANK H. WOENKER

Fort Wayne — Frank H. Woenker, 53, 1335 Summit street, died last week at St. Joseph's Hospital. He was a member of St. Andrew's Church and its Holy Name Society. Surviving are the widow, two sons, and two sisters, including Sr. Ulrika, Order of St. Francis, St. Nicholas Hospital, Sheboygan, Wis.

MRS. BERTHA DELANEY

Fort Wayne — Mrs. Bertha Delaney, 645 1/2 Huffman street, died last week at St. Joseph's Hospital. A lifelong resident of Fort Wayne, she attended Cathedral School and St. Augustine's Academy. She was a charter member of St. Patrick's church and for the last four years a member of Most Precious Blood. She was a member of St. Patrick's Rosary Society. Her husband, William, died 20 years ago.

John Peter Wilch, 49, St. Peter, Fort Wayne.

Mrs. Catherine Emma Barr, 74, Cathedral, Fort Wayne.

Louis Eckerle, 66, St. Paul, Fort Wayne.

Peter F. Anderson, 64, Precious Blood, Fort Wayne.

John Haley, 68, St. Mary, Fort Wayne.

Mrs. Mary Borg, 73, St. Joseph, Hamilton.

John Owsionka, 66, St. Hyacinth, Fort Wayne.

Priest's Name Omitted From List By Oversight

Munsan, Korea—(Radio, NC) The name of Father Jean Collins, French priest, was apparently omitted by an oversight from a list of 55 missionaries and other foreign civilian prisoners of communists which the U.N. mistice delegation submitted to communists.

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Whiting H.N.S. Group Marks 10th Anniversary

Whiting—The Holy Name Society of St. Adalbert's church, here, will celebrate its tenth anniversary on January 13.

The dual celebration—marking the feast of the Holy Name—will be under the direction of Don A. Kulpa, executive secretary-treasurer of the Whiting-Robertsedale district, National Council of Catholic Men, and Walter Hoyda, president of the Holy Name Society.

A solemn high Mass will be celebrated in St. Adalbert's church at 9:15, the Rev. Walter Pawlicki, celebrant. The Rev. H. J. Miller, pastor of Sacred Heart church and District Council N.C.C.M. moderator will be present in the sanctuary.

The Mass will be attended by the affiliated Holy Name societies and officers of the local Knights of Columbus council.

336,000 DP's Came To U.S. In Three Years

Commissioner Gibson
States That 46 Per
Cent Are Catholics

Washington —(NC)— A total of 336,000 displaced persons will have been resettled in this country by the time the U. S. Displaced Persons Commission concludes its three-year program, Chairman John W. Gibson said here as that organization began closing down its work.

Mr. Gibson said that from now until next June, the commission will concentrate on a program to resettle 54,744 German expellees whose admissions are authorized under the U. S. Displaced Persons law. The expellees are persons of German descent who were expelled from their homes in central and eastern Europe by communist-dominated regimes.

Mr. Gibson said 300,000 DP's already are resettled in this country and that visas have been issued for the remaining 36,000 who will be brought in within two months.

Forty-six per cent of the DP's resettled in this country are Catholics, Mr. Gibson disclosed. He said the 34 per cent are Protestants and Orthodox; 19 per cent Jewish and one per cent of "other and unknown" faiths.

Mr. Gibson declared that of the 336,000 DP's, only three have been deported. He said that one of these was a mental case, but did not say why the other two were sent back to Europe.

The resettlement of the 336,000 refugees, Mr. Gibson said, "struck at the heart of the cause of wars." He said the program helped to ease Europe's problem of overpopulation, which he characterized as "a venomous postscript to World War II."

Named Inspector

Fort Wayne—Hubert J. Furge, 1127 Nuttman Avenue, has been appointed City Smoke Inspector by Mayor Harry W. Baals. He is a member of St. Patrick's church, its Holy Name Society of which he is a past president. He is now president of the United Holy Name Societies.



RECEPTION CEREMONIES—On January 2, in St. Adalbert's church, South Bend, 25 men were received into the Holy Name Society, which was organized last October. Shown above are the Rt. Rev. Msgr. Ignatius Gapeczynski, pastor (right) and the Rev. Eugene Kazmierczak, chaplain, distributing pins. A social gathering was held after the ceremony in the parish hall.—Al-Ted photo.

125 Tons Of Clothing From U.S. Catholics Expected In Hong Kong

Hong Kong —(NC)— Some 250,000 pounds of clothing from War Relief Services — National Catholic Welfare Conference are in route here, Msgr. Martin T. Gilligan, the agency's representative here, has been informed.

The shipment was sent by the Catholic relief agency following an urgent appeal by Monsignor Gilligan. The U.S. priest made the plea after two large fires in the Kowloon and Junk Bay areas left 25,000 refugees homeless in this refugee-swollen and housing-scarce city.

Immediately after the fire the Rev. Paul Duchesne, local director of War Relief Services—N.C.W.C., aided some of the refugees through donations of food and 500 cotton

Total Of 55,318 Pounds Of Clothing Collected In Diocese

With returns still coming in, the Thanksgiving Clothing Collection for War Relief, held in the Diocese of Fort Wayne, November 18-25, gained 10,800 pounds during the past week. The total now stands at 55,318 pounds of clothing collected.

The cash donations went over the \$1,000 mark with \$405 coming from St. Joseph's parish in Hammond and \$25 from Sacred Heart church, Notre Dame. The total is \$1,245.40.

Parish and Location	Weight
Bremen	
St. Dominic	100
Cedar Lake	
Holy Name	573
East Chicago	
St. Stanislaus	1,424
Fort Wayne	
St. Patrick	2,285
Indiana Harbor	
St. Francis	520
Notre Dame	
Sacred Heart	259
Mishawaka	
St. Monica	1,573
South Bend	
Christ the King	2,100
St. Vincent de Paul	486
Wanatah	
Sacred Heart	190
Whiting	
Immaculate Conception	1,290

quilts. During the fire another Catholic priest, Father Orlando, became a local hero through saving 15 children from the flames and helping to feed many homeless families.

OUR SUNDAY VISITOR 5A
Fort Wayne Edition
January 13, 1952

Monthly Holy Hour In Gary January 20

Gary—The regular monthly Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at St. Anthony's Church, 15th Avenue, and Van Buren Street, Sunday January 20, at 2:45 p.m.

The committee on arrangements wishes to call to the attention of all concerned the forthcoming elections throughout the deanery council, for the ensuing year: January, election of parish representatives; February, election of district officers, and March, election of deanery council officers.

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Don A. Kulpa

After the Mass, a communion breakfast will be held. Guest-speaker for the occasion will be Stanley Pieza, religion editor of the Chicago Herald-American. His subject will be "The Eternal City," illustrated with a film of his Holy Year pilgrimage to Rome.

In the evening at 6:30 a banquet will be held at the Geneva House with local clergy and prominent Catholic laymen attending.

Fort Wayne Lodge, Sons Of Italy, Holds Election Of Officers

Fort Wayne—Joseph P. Yaney was re-elected president of Columbus Lodge 1446, Sons of Italy, at a meeting Sunday afternoon.

Other officers are Ferdinand Colone, vice-president; Samuel Rizzo, orator; Samuel Mason, treasurer; Ralph Colone, financial secretary; Philip Rizzo, recording secretary; Tony Mantone, inner guard; and William Liberato, Joseph Maddalone, William E. Dileo, Jr., Gregory G. Colelli and Paul D'Angelo, trustees. The officers will be installed February 9.

Dominic Colone was elected supreme delegate to the Sons of Italy national convention, and Alfred Militello was named alternate delegate.

AID FOR HONG KONG REFUGEES



Some 25,000 refugees in Hong Kong have been made doubly homeless by a series of fires in the crowded refugee centers at Kowloon and Junk Bay. Food and clothing has been rushed there by War Relief Services—National Catholic Welfare Conference. One of the refugee families is shown receiving clothing at the Maryknoll Sisters Convent, as Sister Francis Joques wins their smile. (NC Photos)

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W O W O

The Voice of the N.C.C.W.

Suggestions For Spiritual Activities

MRS. JOSEPH JUNK, JR.
Spiritual Activities Chairman

The month of the Holy Family finds us facing the opening of another year. Well may our hearts be filled with joy, happiness and confidence, for Our Lord is with us. It is true that we do not know what He may ask of us, His children; but we do know that whatever it may be, His grace will be sufficient for us. He has provided the channels of grace that make our souls more like Him — the sacraments.

In thanksgiving for innumerable blessings and to bring Christ into the home, thereby developing an atmosphere of harmony and peace in the family, "Family Union through Family Communion" is suggested for the year 1952.

Family group Communion begins on the Feast of the Holy Family, January 13, and continues monthly thereafter (preferably on the first Friday, Saturday or Sunday). Any member who belongs to a parish society receiving Holy Communion in a body on the same day, should receive with that parish society; the remaining members of the family may receive at the same Mass.

Another suggestion is the observance of the Feast of the Holy Family as "Family Day" with consecration to the Holy Family of Nazareth.

Parents ought to bless their children often. At night after evening prayer, before going on a journey or undertaking an important or dangerous occupation, during sickness, also at the important turning points in life, thus upon their entering school, on their First Communion Day, on their wedding day, or when they leave to enter the convent or monastery. Send a blessing even to your absent children. Our Lord used to gather little children around Him and bless them. Parents of today love their children. They embrace them. Why do they not lay their hands upon them and bless them?

At this time, I wish to extend my sincere thanks to all, who in any way helped to make the project "Put Christ Back Into Christmas" such a wonderful success.

A BEDSIDE COLUMNIST



Many readers of her diocesan paper, Our Northland Diocese, Crookston, Minn., will be surprised to know that their favorite columnist, Vivian T. Murphy, of Felton, Minn., has to do all her writing in bed. That she makes light of her work can be seen from her smile. She is also a contributor to several national Catholic magazines. (NC Photos)

Sets Up Employment Agency Dedicated To The Sacred Heart

London — (NC) — Rita Bonacina, member of London's large Italian colony, has set up an employment agency for Catholics, probably the first of its kind in Britain, it has been announced.

Offices in suburban Swiss Cottage have been blessed and dedicated to the Sacred Heart and jobs will be found especially for people from France, Italy and Ireland. Several big London West End firms have promised her support.

Miss Bonacina is a grand-daughter of the late Cavalier E. Cetti, co-founder of London's Italian Hospital, who was knighted for his work for Italians in the metropolis.

Cathedral Rosary Group Elects New Officers

Fort Wayne — The Rosary Sodality of Cathedral parish met recently and installed the following officers: Mrs. Ann Bley, president; Mrs. Dennis Monahan, vice-president; Mrs. Agnes Lawry, secretary, and Mrs. John McVey, treasurer.

The president appointed a well-fare committee composed of Mrs. Joseph Noll, Mrs. Jerry Parquette and Mrs. J. R. Larimore.

Business Women Meet

Fort Wayne — The Catholic Business Women's Club held its first meeting of the new year Tuesday night at St. Paul's Hall. Mrs. Edith Steel, president, presided at the meeting and the Rt. Rev. Thomas A. Brandon, moderator, gave the principal address. Helen Ann Viat was general chairman of arrangements, assisted by Florence Bueter.

Family Life And Parent Education

Christian Home Is The School Of Life

January 13 is the feast of the Holy Family. As Catholic families we should look to them as our model.

The Christian home is the school of Christ. The discipline of that school involves above all unselfish labor and sacrifice on the part of both father and mother. The home is the basic training of the child and is the child's first school.

The commonplace happenings at home are the most important events of a child's life. It is in the sweet privacy of your own dwelling that you, father and mother, in your own individual way teach your children how to live a good life on earth and give them the fundamentals of faith so they may look forward to eternity.

The regular recitation of prayer, the offering of grace at meals, family rosary, the practice of kindness, honesty, courtesy and generosity can become a part of your daily home life. After all, the parent is the chief religious educator. Families must weave into their home attitudes some understanding

MRS. CHARLES UEBER
Diocesan N.C.C.W. Chairman of Family Life

of that intangible but priceless possession—family honor. Every member of the family group must be taught to feel that he has his part in cherishing and preserving the honor of the family and that his contribution to it is through his own honest action and his own truthfulness.

This legitimate pride in a family reputation for honor and integrity, carried from generation to generation, must frequently be referred to. It is a great and powerful force in the life of each member of the family and children must learn how to value it. It is in the very first years of life that one receives those indelible impressions that mold the mind and heart and fashion the character of the youth who will become the adult of future years.

We must first, of course, cultivate in the child a sense of the presence of God.

It is most important that God be made a part of the child's life at an early age. Try to make the child understand that God is a Friend to whom he can turn at any time, and that prayer is conversation with this Friend.

The Holy Father states that the environment during the period of the child's formation should "respond with the end proposed and that 'education as a rule, will be more efficacious in proportion to the clear and constant example set first by the parents and then by the other members of the household.'"

The home environment should be that of a well-ordered and disciplined Christian family—designed to give the best thought and to inspire only the noblest actions. It is seldom you can eradicate the defects or the impressions obtained in a bad home environment.

Churches Were Jammed

Anti-Christmas Propaganda In Soviet Zone, Huge Flop

BY REV. DR. MAX JORDAN

Frankfurt — (NC) — Churchgoers in the Soviet zone of occupation of Germany administered a smashing defeat to communist propagandists during the recent holidays. As though by joint understanding they quietly boycotted the gatherings staged by the Red rulers to distract attention from church services on Christmas Eve and throughout Christmas week and flocked to their temples of worship so as to crowd them far beyond capacity.

Reports from all over the Soviet zone indicate that the Christian churches of all denominations were unable to accommodate the unprecedented crowds. In many instances doors had to be kept open so as to enable thousands of worshippers, who could not gain admittance, to at least watch the services and hear the sermons from a distance.

In the uranium mine districts of Silesia and Thuringia, too, the miners came to church in large numbers. Communist attempts to disturb the services by broadcasting Soviet programs from mobile transmitters patrolling the streets met with utter failure.

In various towns "Christmas" trees adorned with hammer and sickle and pictures of Stalin, Lenin and other Red leaders were torn down by irate citizens under the cover of darkness. Nevertheless, all through the Soviet realm efforts continue to replace the traditional Christmas trees with "New Year trees" trimmed with communist symbols.

Reports from the satellite countries indicate that everywhere concerted efforts again were made by communists to wean the people away from traditional Christmas customs. In Bulgaria, a predominantly Orthodox (schismatic) country which normally observes January 7 as Christmas Day, orders were issued not to observe the day as a holiday.

Undoubtedly the communist drive against religion will be intensified in the new year. In Eastern Germany, nearly 1,000,000 copies of a new textbook for the public schools, edited in accordance with Soviet patterns, have now been distributed. They are instruments of the Red rulers to poison the young minds and to cut them off completely from the Western world. Typical are the references in this book to Christianity.

"The Christian religion," says one of the few relevant paragraphs, "came from Palestine to Rome. The men who believed in Jesus Christ were called Christians. They formed communities whose members were the poor and the slaves. The government dissolved them and confiscated their properties."

Undeterred by their failure to win the people over to communism, the Moscow-trained chieftains in the Soviet zone of Germany will continue to force their propaganda on the people because they hope to at least make an impression on the minds of the younger generation, which remains helplessly exposed to their evil influence.

597,900 Pints Of Blood Contributed By Students

Washington, D. C. — (NC) — Students and faculty members in Catholic colleges and universities have joined with hundreds of thousands of their fellow-Americans in a wholehearted response to the Red Cross-Department of Defense appeal for blood for the Armed Forces.

In the three months ending November 30, an approximate grand total of 597,900 pints of blood were collected from all sources, under Red Cross auspices, for the Armed Forces.

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Sports Roundup

Noll Warriors Now Have 5-5 Record

TOM RYDER

The Noll Warriors finally broke even for the year, with two victories in two days. Noll's record now stands at 5 wins and 5 losses. The last two wins came at the expense of Huntington Catholic 54-52 and Wheatfield 51-24.

Hammond's Civic Center was the scene of the January 5 route of Wheatfield. The Devils were never in the game.

Noll held a first quarter lead of 11-5. In the second period they added 9 more points, while the Devils scored a mere 3 points. This gave the Warriors a 20-9 half-time lead.

During the third and fourth quarters Noll settled down and collected 16 and 15 points respectively. In the meantime Wheatfield compiled a total of 15 points, 6 in the third period and 9 in the final frame.

The Warriors made only 3 free throws on 8 attempts, the rest of the scoring came from the field. High point man for the game was Gerry Sroka of Noll with 14 points on 7 field goals. Ed Walker led Wheatfield with 4 fielders.

On the preceding day, the Warriors travelled to Huntington, where they proved their worth with a last minute victory.

Huntington Catholic lead for 31 minutes and 57 seconds, until Jack O'Drobinak sunk the winning basket.

The Ramblers lead 16-12 after the first period. In the second quarter, Noll managed to cut only one point off the lead, to trail 28-25 at intermission.

Entering the fourth period, Huntington lead by a mere point 36-35, but were outscored 19-16 in the final frame. Once more Noll was outpointed at the charity line 12-10, but lead from the field 22-20.

Dick Shores, the Ramblers Senior Forward, lead the scoring with 21 points on 9 fielders and 3 free throws. Jack O'Drobinak, the Warrior hero, lead his team with 17 points scored on 7 field goals and 3 charity tosses.

Misfortune seemed to be Noll's lot, as they had to be content with the runner-up slot in their own tournament. The Warriors were hindered by unusually bad luck in their 44-37 defeat at the hands of South Bend Riley.

Noll lead 10-8 at the end of the initial quarter, but trailed 25-16 at intermission.

In the second half the Warriors outscored Riley 21-19, but it wasn't enough.

During the first half, the main difference was from the field where Noll hit for only 5 baskets. Things were different in the last half when the Warriors outscored South Bend 7-5 at the free throw line.

Buddy Overholser took the scoring honors with 9 points on 4 field goals and a single charity toss. The runner-up and high point man for Noll was Gerry Sroka with 8 baskets and two free throws.

Third place in the tourney, went to Crawfordsville who soundly whipped Lebanon 68-55.

Noll entered the finals with a surprising 60-48 win over Crawfordsville.

It was Noll all the way, the Athenians didn't have a chance. The Warriors lead by 12 points at intermission 38-26 and continued to pour it on in the second half.

Riley gained entrance into the Championship game with an action packed 51-50 victory over Lebanon.

Fort Wayne C.C. Rips Commodores, 54-31

JERRY LAURENT

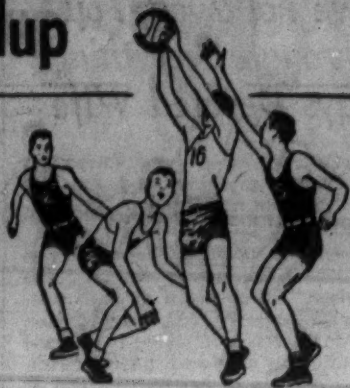
Decatur Catholic lost their first game of 1952 last week, bowing to Fort Wayne Central Catholic 54-31.

The Decatur Commodores, handicapped by lack of height, were unable to overcome an early C.C. lead. The Commodores made it a ball game the first half, however, but ended on the short end of a 22-16 score at the main intermission.

The Fort Wayne quintet continued to penetrate the Commodores zone defense and held a 36-27 advantage at the third period stop.

C. C. splurged with 18 markers in the final eight minutes holding the Commodores to only four with a 23 point margin at the final gun.

Steve Gass, Decatur center, paced both teams in the scoring parade by tallying 15 points.



CYO Sports

Senior A. League

Holy Trinity 65, Assumption 33
Sacred Heart 35, St. Bridget (No. 1) 13
St. Michael 29, St. Bridget (No. 2) 19
St. Hedwig 33, Holy Angels 25
St. Monica 35, St. Anthony 23
St. Mark 35, St. Mary (Crown Point) 33
St. Mark 43, St. Luke 28

Senior B League

St. Monica 29, St. Anthony 27
Holy Trinity 34, Holy Angels 26
St. Mark 40, St. Luke 25

Junior A League

St. Monica 21, St. Mark 11
St. Hedwig 34, St. Mary (Miller) 10
St. Mary (Griffith) 22, St. Luke 12
Sacred Heart 27, Holy Angels 20
St. Anthony 17, Holy Trinity 13

Girls League

St. Bridget 28, St. Mark 14
SS. Peter & Paul 17, St. Bridget 14
St. Hedwig 47, Holy Trinity 11
St. Luke 17, St. Monica 25
Holy Trinity 23, SS. Peter & Paul 13
St. Hedwig 42, Assumption 16

South Bend Basketball

St. Patrick 26, St. Casimir 20
St. Joseph (Mishawaka) 19, St. Joseph 11
St. Monica 34, St. Vincent 20
Holy Cross 35, St. Matthew 14
St. Stephen 32, Our Lady of Hungary 10
St. Bavo 23, St. Adalbert 20

South Bend Volleyball

St. Joseph (Mishawaka) 53, St. Casimir 40
St. Patrick 55, St. Monica 26
St. Adalbert 66, Holy Cross 37
St. Bavo 40, St. Stephen 28

Biloxi Team Takes Candy Bowl Game In Sweet 27-0 Victory

New Orleans —(NC)— The Pee-Wee football team of Notre Dame High School, Biloxi, Miss., defeated the Milne Boys' Home 90-pound team 27-0 here in the annual Candy Bowl game, with goal posts representing sticks of peppermint candy and yardline markers simulating lollipops. Admission to the "bowl game" is free.

Eddie Caron, fullback on the Notre Dame high school team, has been chosen by the Pop Warner Foundation as an All-American in his weight group.

Eighteen Bishops, Priests Attend Pentagon Sessions

Continued from page 1A

close with a dinner at which President Truman will be present.

Catholic prelates invited to the conference include Archbishop Patrick A. O'Boyle of Washington, Archbishop Leo Binz, Coadjutor of Dubuque, and Bishops John J. Wright of Worcester and William T. McCarty C. S. R., of Rapid City.

Other Catholic churchmen include:

Msgr. Howard J. Carroll, general secretary, National Catholic Welfare Conference; the Rev. James Conroy, associate editor of Our Sunday Visitor; the Rev. G. H. Gustafson, S. S., editor of The Priest; the Rev. Thomas Meehan, editor of the New World, Chicago archdiocesan newspaper; the Rev. Ralph Gorman, C. P., editor of Sign magazine; the Rev. Robert C. Hartnett, S. J., editor of America; and the Rev. Paul Bussard, editor of the Catholic Digest.

Also Msgr. Carroll F. Deady, Detroit superintendent of schools; the Very Rev. Hunter Guthrie, S. J., president, Georgetown University; the Very Rev. John A. Flynn, C. M., president, St. John's University; the Very Rev. Vincent J. Flynn, president, College of St. Thomas; the Very Rev. Laurence J. McGinley, S. J., president, Fordham University; the Very Rev. Thomas Plassman, O. F. M., provincial of the Franciscan Province of the Holy Name; and the Very Rev. Anselm M. Keefe, O. Praem, dean of St. Norbert College.

New Organizations At Angola Parish



Angola — St. Anthony's church, here, created a little bit of parish history recently.

For the first time, the parish has an Altar Boys Club and a girls' choir. Pictured above with the Rev. Andrew Maas, pastor, are the members of the girls' choir: (left to right) Carla Claar, Jeanette Luke, Kay Claar, Barbara Rondot, Violet Churgo, Jacqueline Kirk, Diane Sax, Ann Slanina, Mary Slanina, Judith Krusch and Sandra Claar.

In the picture at the right are the members of the Altar Boys club: front row (left to right), Philip Chiricotti, James DeLong, Terry Anderson, Father Maas, John Wellman, Russell Bishop, and Stephen Krusch. Second row: Robert Dailey, Bruce Anderson, Robert Steffan, Thomas Bishop, Dale Thimlar, Robert Swick, Jeffries McClellan and Michael Bortz. Third row: Thomas Caswell, Dale Dailey, Michael Kirk, Arthur DeLong, Richard Lucas and Fred Thomas. Top row: James Riemke, Roger Swick, Charles Like, John Riemke, Louis Chiricotti and Paul De Rosa.



Atonement Friars Receive Decree Of Papal Approval

REV. JOSEPH J. SULLIVAN

Vatican City — (Radio, NC) — Pontifical approval of the constitution of the Society of the Atonement was personally given by His Holiness Pope Pius XII to Very Rev. Raphael Grande, S.A., former Superior General of the Society, who was received in audience January 5.

The approval was in the form of a decree issued by the Sacred Congregation of Religious. The Society of the Atonement is a branch of the Third Order Regular of St. Francis. Its general motherhouse is at Graymoor, Garrison, N. Y., and its members are widely known as the "Graymoor Fathers," or the "Atonement Friars."

The decree, called "decretum laudis," (decree of praise), raises the Society from the level of diocesan right of approval to that of pontifical right. It is an important step in the life of any order or community and is generally regarded as a sign of the successful, permanent and satisfactory establishment of a new religious family, although final and definite pontifical approbation usually is not given until the passing of some years after the issue of the "decretum laudis."

The Society of the Atonement was founded in 1899 at Garrison—a village on the Hudson across from West Point—by the Rev. Lewis Thomas Wattson, who at that time was an Anglican clergyman. He was at the head of 16 persons who formed two Anglican

religious communities, one for men and one for women, whose aim was to promote unity among Christians.

The Friars' community now numbers 200 members, with houses in the United States, Canada and at the Church of St. Onofrio on Janiculum Hill, Rome, and several missions in Japan. The Sisters' community, with about 400 mem-

bers, has houses in the United States, Canada, Italy, Ireland and Wales.

Father Grande, who is a native of Brooklyn, N. Y., became Superior General of the Society after the death of the founder, Father Paul, in 1940. He served until 1949, when the present Superior General, Father Angelus Delehunt, was elected.

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January 13, 1952

Fort Wayne Edition

OUR SUNDAY VISITOR

7A

FORUM

REV. JOSEPH J. HENNES
Diocesan Youth Director

Impress The Public— It's Catholic Press Month

Yes, February is Catholic Press Month — 29 days given over to advertising "our own," to plugging Catholic books, magazines and newspapers. This year, the Catholic Press Association calls upon a verse from St. Paul for the theme of the month's activities: "that you may not be deceived by erroneous words." (St. Paul to the Colossians, 2:4)

St. Paul wrote this to the Colossians at a time when "false teachers" were preaching errors to the people, boasting that their words embodied a higher form of religion than the Christian religion. It was Paul's idea to counteract these errors by setting forth the true doctrines of Christ in such a way that no one could confuse them.

At this time, when so many people behind the Iron Curtain are prevented from coming in contact with the Truth, it is wise for the free to take heed of the Catholic Press Month slogan for this year: "Read Your Catholic Press—Millions Wish They Could."

Now is the time to take stock of the situation at hand: to face the fact that too few Catholics do read Catholic publications, that too many Catholics "keep up with" Catholicism only through Sunday sermons.

This occasion opens up an East-West Highway for a C.Y.O. project.

Here's the signpost: To the West, a chance to influence some non-Catholics by Catholic literature; to the East, an opportunity to interest more Catholics in Catholic publications.

By traveling in one or both directions, your C.Y.O.er's not only can contribute to the success of Catholic Press Month, but also can help to bring people to the realization of what the Bishops have so well phrased in their statement for 1952, that it is "God's law that is the measure of man's conduct."

Map the route, pick the speed and choose the stop-offs that are best for your group from the following East and Westbound suggestions!

Books

Here are a few ways and means for C.Y.O.er's to boost Catholic books during Catholic Book Week, February 17-23:

A. Posters on Book Week from the Catholic Library Association, P.O. Box 25, Kingsbridge Station, New York 63, N.Y. (for a slight fee)

B. A cut of the Catholic Book Week poster in local newspapers, with an account of the local activities.

C. Lists of Catholic classics (see the school librarian or consult local bookstore) to be handed out at Mass on February 17, the opening of the Week.

D. Spot announcements, skits or short forum for local radio station. (See "Radio Suggestions for Catholic Book Week" in the Catholic Library World, 1949.)

E. Catholic Book Week displays, using posters and book jackets, in public libraries, parish library, school, servicemen's reading rooms, etc.

F. A "Book Review—Preview" evening, at which C.Y.O.er's hold a forum and book review session of current and classic Catholic literature for members, friends, families and other interested persons. Early publicity and preparation are musts here.

G. Some reference books for these activities:

Fargo: "Activity Books for School Libraries"

Phelps: "Book and Library Plays"

Nunmaker: "The Library Broadcasts"

Harshaw: "What Book Is That?"

Viehe: "Around the Year with School Library Publicity"

Editor's Note: This discussion of

INDIAN WAR BONNET FOR BISHOP



In appreciation for all he has done for the Navahos and other Indians in his diocese, Bishop Bernard T. Espelage, O.F.M., of Gallup, New Mexico, received a Chief War Bonnet from Santa Claus, at the annual Christmas party at the Catholic Indian Center, in Gallup, N.C. Photos)

N.D. Sets Tour Of Washington

Notre Dame — Dr. Paul C. Bartholomew, Professor of Political Science at the University of Notre Dame, will lead a group of Notre Dame students on a six-day tour of Washington, D.C., from January 24 to January 30 during the recess between academic semesters at Notre Dame.

The group will leave South Bend on January 24, arriving in Washington the following day. Their itinerary in Washington will include the Department of Justice, the Supreme Court, Congress, Library of Congress, the Pentagon and the Bureau of Printing and Engraving.

Special features of the trip will include attendance at a briefing session of the State Department, a Congressional Committee Hearing at the Capitol Building, and a reception at the Embassy of India.

Dr. Bartholomew inaugurated the idea of taking a group each year to Washington for the educational benefits derived from viewing the government agencies in action and from meeting top government officials. The tour grew into an annual trip, interrupted only by the war.

New DP Organization To Fill Gap When IRO Ceases Operations

Rome — (Radio, NC)—There will be no gap between International Refugee Organization transportation and PICME operation in the movement of displaced persons, according to a statement given at a U.S. Embassy press conference here by Harry M. Rosenfield, of the U.S. Displaced Persons Commission.

PICME is the abbreviation for the Provisional Intergovernmental Committee for Movement of Migrants from Europe, established at a recent Brussels conference by representatives of 16 countries. Mr. Rosenfield said he was convinced it would begin effective operations on February 1, as scheduled.

The DP commission member was here on a trip aimed at speeding and assuring an efficient closing of IRO operations which, with the exceptions of the Volksdeutsch (expellees of German descent) and war orphans programs, terminated with the end of 1951. These two programs will continue until June 30.

possible activities for C.Y.O.'s during Catholic Press Month will be continued next week. Magazines and newspapers will be the topics.

Moving Day Comes For 20 Nurses

South Bend — Frequent packing and unpacking of suitcases are a part of the adventure of being a student nurse, especially at St. Joseph's hospital here.

Every student has the experience of living and studying and working in three or more different communities. During the first four months of 1952, 20 seniors will begin intensive training in a specialized field of nursing.

To report for class and clinical experience in pediatrics at Riley Children's hospital in Indianapolis on January 7 are Shirley Erlandson and Patricia Vogler of South Bend; Mary Ann Doty, Milford; Sally Millemann, Elkhart; Mary Gurnett, DePue, Ill.; and Marilyn Smith, Charlotte, Mich.

Scheduled to report at the same school on March 31 are Edith Archambeault, Rosemary Krueger, Sylvia Kulpanowski, Janice Paris, and Ilene Ward of South Bend; and Mildred Roth of Mishawaka.

On February 10 the following students will begin psychiatric nursing at Our Lady of Peace hospital in Louisville, Ky.: Maryanne Bauer, Geraldine Glass, and Bonnie Wiler of South Bend; and Barbara Fletcher of Perryton, Texas.

At the same time these others will return from Louisville: Joan Battles, Rita Jones, and Joan Sullivan of South Bend; Joan Heyne, Michigan City; Edith Archambeault, Janice Paris, and Mildred Roth.

9 Japanese Orphans Adopted By Americans

Tokyo — (NC)—Nine of the orphans cared for in St. Odilia Baby Home in Tokyo have been adopted by Americans during the past year, according to Odilia Lehmann, foundress of the institution. Altogether, 16 children were adopted in 1951 and the home is still caring for 54 other children. Two of those adopted by Americans are already in the United States and passports have been obtained for two others.

A nurse by profession, Miss Lehmann came to Japan from Germany 20 years ago to care for the children of Ambassador and Mrs. Yoshizawa. After serving in that capacity for eight years, she established her own home and in 1943 transformed it into a home for orphaned children.

Square Dance Set

Fort Wayne — The Explorer Scouts Post, 2017, (Precious Blood school) will sponsor a Square Dance at Precious Blood school hall, Spring and Barthold Sts., Ft. Wayne, on Friday night, January 25, from 8:00 to 11:00 o'clock. The Geels Family will furnish the music.

Notre Dame President Attends Meeting For Clean-Up In Sports

Washington — (NC)— The Very Rev. John J. Cavanaugh, president of the University of Notre Dame, attended a two-day meeting here of a Special Committee on Athletic Policy, one of whose major problems was to improve the conduct of intercollegiate athletics.

Ten other university or college presidents also were invited to the meetings by the executive committee of the American Council on Education. Recommendations of the group go to the executive committee.

In addition, six regional accrediting associations were asked to send representatives to participate in the special committee's discussions. Consultants included representatives of two coaching associations and the National Student Association.

From 1940 to 1946 Father Cavanaugh was executive vice president of Notre Dame and in this capacity

was chairman of the faculty board in control of athletics. He has retained a deep interest in athletics since becoming university president in 1946.

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New Volume Completes Religion Course For Public School Students

Paterson, N. J., — (NC)— Completion of a detailed revision of the religious instruction course for over three million Catholic pupils in public schools was marked here with issue of the third volume of "A Confraternity School Year Religion Course: The Adaptive Way."

Printed by Confraternity Publications here under auspices of the Confraternity of Christian Doctrine, the three school year manuals are designed to provide a graded course of instruction based on the Revised Baltimore Catechism series of four graded catechisms.

The new volume contains weekly lesson plans for use in teaching the No. 2 Catechism in grades six, seven and eight. Weekly lesson plans for the teacher are outlined for the teaching of the Mass in grade six, the Commandments in grade seven and the Sacraments in grade eight.

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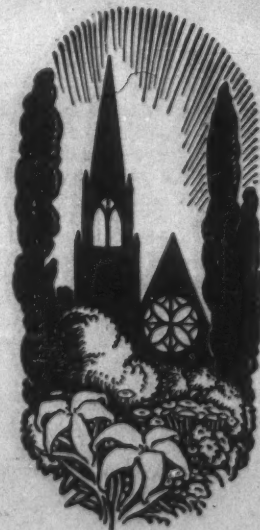
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OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XL

HUNTINGTON, INDIANA, JANUARY 13, 1952

No. 37

They Fight Religion In Education

Were Forefathers Wrong, Present Leaders Right?

OUR Founding Fathers thought so differently from what our statesmen think today. When they wrote the Preamble to the Declaration of Independence they embodied the thought of man's relationship to God in their very first paragraph, crediting man's inalienable rights to the Creator, and implying, therefore, that no Supreme Court, no Congress, no State Legislature, would be authorized to deny them to any citizen.

If every human being must recognize a Creator, then parents also must recognize Him and His laws, and see to it that knowledge concerning Him and His laws must be made available to their children.

This matter was deeply rooted in George Washington's heart, so much so that he spoke about it in his Farewell Address, declaring that morality could not exist among the citizenry of our nation unless it were based on religious principles. Evidently he took for granted that these religious principles would be made known to the citizenry by instruction.

When the Northwest Territory was opened in the year 1787, those who were at the helm of the government decreed:

Religion, morality and knowledge being necessary to good government, and the happiness of mankind, schools and the means of education shall forever be encouraged.

The early governors of the American people certainly never envisioned that there would be any atheists in the United States, and that even if there were, they certainly would not be permitted to dictate the school policy; that if they tried to do that, their pleas would be utterly repudiated.

They never dreamt that ministers of the gospel would ever band together to support before the Supreme Court of the United States a plea for the exclusion, against the will of the parents, of religious instruction from the life of the child.

It will be noted that the Northwest Ordinance provided that "religion, morality and knowledge" were to be fostered "in the schools," and presumably in that very order. The schools, from colonial days until long after the death of Washington and Adams and Jefferson and Madison and Jackson, did teach those three things. Whatever education the Presidents of the United States had down to and including Lincoln was obtained in such schools. *Therefore the Catholic school is only a continuation of the original American schools, and it has never deviated from the attitude taken by the Founding Fathers of this nation.*

The late John Parkes Cadman, who for many years was a regular Sunday speaker over a national hook-up of radio stations under the auspices of the Federal Council of the Churches of Christ in America—and who, therefore, spoke for two-thirds of all the Protestants in the United States—said before the Brooklyn YMCA in 1924:

Religious education is the largest task that faces the world today. Culture alone cannot save mankind. If it could Athens would be the center of civilization.

Mr. Herbert Asquith, of England, in a discussion on education wrote some years ago:

Denominational schools are an indispensable part of the educational system. You cannot get rid of them because you cannot find a practical substitute for them.

Schools Assist Parents But Can't Take Away Rights

COLLIER'S, the national weekly, back in October, 1924, sounded out the mind of the American public on the subject of religious and moral instruction in the public schools. The result was told by the editor of Collier's, two weeks later, November 1, 1924, in these stirring words:

"Judges, financiers, doctors, psychologists, editors, farmers, laborers, teachers, lawyers, penitentiary officials, detectives, traveling men, government officials, politicians, plain folks—Catholics and Protestants—fathers and mothers—their letters lie in huge envelopes in Collier's editorial rooms. Nearly all say, they are deeply interested. It would seem as if each had been waiting for someone to say what they all knew . . .

"It seems as if it had been on the tip of America's tongue to say what Collier's has printed about the lack of moral training for our children.

"Suppose an enemy had secretly turned poison-gas streams into the school houses of America and were slowly, day by day, wearing down the health of our children. Suppose a scientist analyzed the air in the school rooms and gave warning of the danger. The people would hardly respond more energetically than they have responded to Collier's disclosure of the danger that confronts the country because of the lack of moral training in the public schools.

Continued on page 4

Our Weekly Chat With You

Dear Readers...

If you will read the report in this issue of a survey taken by Collier's back in 1924, you will ascertain that practically all of America, if we except the Communists, radical Socialists, Atheists and Freethinkers—all of whom are bad influences in our country—wanted some religion taught their children. A similar poll taken today would reveal the same desire.

The phrase quoted from Thomas Jefferson "there should be a wall of separation between Church and State" was very badly interpreted by the Supreme Court a few years ago. That seems now to be admitted by nearly every patriotic American who has written on the subject, and many are still writing about it.

Methodist Bishop

For instance, only a few weeks ago, the Methodist Bishop Fred Pierce Corson, of Philadelphia, speaking before a Methodist group at Binghamton, New York, declared "there should be basic teaching of religion in our public schools." He noted: "Such teaching does not involve the separation of Church and State." He continued:

If you train your children in a public school system which ignores religion, that bars any reference to it, that by indirection gives the impression to the minds of youth that religion is not important, how can you expect that generation to go out and make any decision in reference to God and His demands upon man?

We live in a nation where in hardly one-fourth of the states it is possible to read even a portion of the Bible, and where in many states it is a misdemeanor to offer prayers in the public schools, and where, in more states, it is perfectly permissible to teach the atrocities of Nero, while it is not permissible to teach the adequate and legitimate history of St. Paul with

Continued on page 2

This Week . . . And Next

This issue of O. S. V. is devoted in large part to a discussion of the subject "Religion in Education." We urge a careful perusal of all articles because of their timeliness. The Supreme Court will pass on the legality of released time instruction in religion in the near future.

Next week's issue will deal with Communist efforts to gain control of Labor Unions in our own country. We hope every Union man will obtain a copy of this issue and read it carefully. Pastors who wish to order additional copies for January 20, are asked to do so at once.

U.S. Supreme Court Will Decide These Two Cases

THE Supreme Court must approach every problem objectively, and not be influenced by the correspondence it receives, whether "pro" or "con."

In most cases the quantities of telegrams and letters received by the Court or Congress result from engineered requests made through local organizations by an "organized minority," which usually is either favorable or adverse to the problem under consideration.

The President and every member of Congress are familiar with the manner in which either selfish interests or prejudices work.

A fight against religion in education, taking the form of antagonism to parochial schools, was made an issue in the State of Oregon back in 1922. People were asked to "vote on a referendum designed to make attendance at public schools compulsory." Catholics were comparatively few in number in that state, and because the Ku Klux Klan, whose membership was strong advocated a favorable vote, it carried. But the Supreme Council of the Scottish Rite Freemasonry of the Southern Jurisdiction actually claimed credit for initiating the movement to force the closing of all non-public schools. The same attempt was made in California and in Michigan, but in these states the referendum was defeated.

Following the referendum in Oregon an appeal was made to the Supreme Court of the United States to test the constitutionality of the Oregon law. It was declared "unconstitutional" by unanimous vote of the Justices of the Supreme Court.

The chief reason given for this unanimous decision was the soundness of the principle that "schools only hold the place of parents," and that parents, therefore, are permitted to select whatever school they desire for the education of their children. That reason holds today as much as it held then. In fact that reason is grounded in the Natural Law, because every child belongs to its parents before it belongs to the state.

The only business of the state is to see that the young citizens receive a certain amount of education. If that amount is provided in an efficient manner in a non-public school, it holds the same status as the public school does.

Released Time Instruction

On that principle, too, parents, whose children attend the public school, have a natural right to ask that they be released once or oftener each week, to receive religious instruction outside the school building.

Because such was the honest belief of the Attorney-General in many states, the "released time" manner of having public school children instructed, was never actually altogether discontinued. The decision of the Supreme Court, just a couple of years ago, was interpreted as applying only to religious instruction imparted in the school itself. If it were feasible to give religious instruction in the public schools, that same principle would be equally applicable. In other words, if the Creator has

Continued on page 4

Do We Tend To Follow 'Red' Way In Education?

THE first thing the Communist government did in Russia was to close not only all the churches and exile their clergy, but to forbid the religious instruction of any one under 18 years of age, whether in school or out of school.

The first thing that Russia did when the agents took charge of the governments of Poland, Hungary, Czechoslovakia, Yugoslavia, Rumania, Estonia, Latvia, Lithuania, was to close all religious schools. They substituted Communist doctrine for the religious instruction previously given a place in the curriculum followed in most schools.

That has been done, in effect, over here. All the schools of the United States during colonial times and for more than 50 years after the establishment of the American nation were religious schools. It was never dreamed that when the public school system was established, and the teaching of religion became very difficult because of the representation of a number of religions in every classroom, the child would be permitted to grow up without knowledge of religious and moral principles.

Parents in those days had gone through religious schools, and taught the children religion at home, and since they were all church-goers, they sent their children to Sunday School. Half of the teachers in the United States were also Sunday School teachers, and they recruited their Sunday School classes from the

Continued on page 4

New Religious Freedom Law In Effect In Sweden But Big Problem Unsolved

Stockholm, Sweden — The existence of some 25 Religious priests and Brothers and 135 nuns became legal here as Sweden's new law on religious freedom went into effect on New Year's Day.

The law was passed last spring by the Swedish Riksdag (national parliament) and strikes out some of the restraints which have been forced on all non-Lutheran Churches since the 16th century.

However, top Church officials here do not see any immediate practical change in the work of the nuns and monks as a result of the new law. They have been carrying on missionary and charitable work here for a number of years, though there was a law on the statutes against their presence. No great influx of new missionary Orders is seen at this time.

Church officials here see, as the greatest significance of the new law, the fact that it gives concrete expression to a new phase of thought replacing the strong anti-Catholic prejudices of centuries ago.

There are now 12 religious communities represented in Sweden, seven of them nuns. They are the Sisters of St. Elizabeth, St. Bridget, St. Joseph, Our Lady, Mary, The Name of Mary, and St. Dominic. The men's communities represented are the Dominicans, Salesians, Benedictines, Franciscans and Jesuits.

The new law permits the building and maintenance of monasteries and convents. But application for their erection must first be made to the government and receive the approval of the Riksdag. Both a shortage of funds on the part of the Church and a general shortage of building materials in Sweden makes it unlikely that any extensive building program will be undertaken in the near future by Religious.

Another provision of the new law permits citizens to withdraw their names from the registers of the Lutheran State Church. At the same time they will be exempt from a part of the Church tax.

But adherence to the State Lutheran Church is still obligatory for the King, the Minister for Church Affairs, judges, and other officials. In practice, teachers in public schools cannot be Catholics

because teachers are by law required to give instructions in the Lutheran religion.

The official registry of all births and marriages also remains

in the hands of the Lutheran clergymen under the new law. As a result, Catholic marriages and births must be registered with a Lutheran minister.

Parents, Promote This Good Thing!

Continued from page 1A

there was no other place. Fifty years ago, there were no motion pictures, no public dance halls on the outskirts of the city, and it would have been very difficult for young people to attend them if they did exist—because the automobile had just come into being and very few people possessed one. There were no electric cars or busses. Consequently people then had to walk to whatever place of entertainment did exist.

Keeping company was related to marriage, as it was intended to be by God Himself and, therefore, young people did not have dates while still attending school; and no one, even the older youths, ever met more than once a week, because society regarded it as improper. Those who were religious-minded believed that the Lord would help them select the right partner and bless their marriage and, therefore, they trusted in Him for that, and tried by proper courtship behavior to make themselves worthy of it.

Every right-minded youth at heart believes in what I am writing here, but too often his inclinations, rather than his reason, dictates action—and parents not wanting to have any argument with the children do not interfere. These parents forget that they have very serious "obligations" connected with their state of life, and that is why people today talk as much about parental delinquency as they do about juvenile delinquency.

London—(NC)—The Rev. Aidan Duffy, O.F.M.Conv., has become the first Englishman to hold the Office of Commissary General of the Franciscan Friars Minor Conventual here since the Reformation. Previous superiors have all come from the United States. Father Aidan is attached to the Order's center at Mossley Hill, Liverpool.

Chinese Reds Oust French Bishop, 3 American Priests

Continued from page 1A

Pengpu, Anhwei province, and three Swiss nuns from Changchun, Manchuria. They are the Revs. Giuseppe Barmoverian, Luigi Martignone and Paul Grechumbo, and Sisters Mary Rudolf Biberegg, Anna Fung and Agnes Swicker.

Bishop Gaspais had been in prison since October 10 and under house arrest for two months before that. He had served as Bishop of the Kirin area since 1923.

Father Gaspard was arrested last April while he was working in the Kongmoon diocese under the direction of Bishop Adolph J. Paschang. He had suffered from malaria and was pale and haggard on his arrival here. He was held in a large cell with some 60 other prisoners during most of his prison stay. For a while he volunteered to work on a labor gang to escape the monotony of prison life.

He was "tried" on December 18 on charges of possessing "reactionary" literature and expelled from China. The "reactionary" literature consisted of pamphlets put out by Church officials in Shanghai on the government's "independent church" movement.

Bishop Paschang, under whom Father Gaspard works, is now being tortured by the Reds in an effort to extort money from his American confreres.

Father McDonald had labored in the Wuchow diocese under the direction of Bishop Frederic A. Donaghy. The priest had been arrested in December, 1950. He was held in prison for three months and then placed under house arrest until his ouster.

Father Mershon had also worked in the Wuchow diocese. He, too, had been under house arrest for many months before his expulsion.

Sister Mary Rudolf related that shortly before the deportation of herself and her two companions they were forced to undergo an 11-hour mob "trial." Whipped to a frenzy by Red speakers, the mob demanded that the nuns be burned on a funeral pyre. Repeatedly during the "trial" members of the mob walked up to the nuns and spat in their faces. At the end of the "trial" the nuns were completely covered with slime and spittle and bruised from the blows of the mob.

Sister Mary Rudolf told of a boy and girl about 12 years old, who tried to protect the helpless nuns from the blows and spittle. The children stationed themselves in front of the Sisters and tried to use their small bodies as shields against the mob which had been wrought up by Red charges that the nuns had murdered infants in their orphanage. But the little boy and girl were also thrown to the ground and beaten, the nun related.

The Swiss nun stated that death by fire is not an uncommon mode of execution in Manchuria. Four years ago three Chinese priests of the Kirin diocese were burned to death for their Faith, she said. She identified them as the Revs. Andrew Chao, Lawrence King and Francis Ting. At the same time three native Sisters were beaten to death because they refused to marry or deny their Faith, she added.

3,500 Missionaries Forced Out Of China

Hong Kong—(NC)—Since taking complete control of China the communists have forced out nearly two-thirds of all Catholic foreign missionaries, the Rev. Paul J. Duchesne, Maryknoller who directs the Catholic Welfare Bureau here, estimates. Some 2,000 priests, Brothers and Sisters from Europe and North America are still in the country, he says. About 16 months ago some 5,500 missionaries were stationed in China.

'I've Followed You Through Everything,' Says Devoted Wife

Fort Wayne—"I've followed you through everything, and I'm not backing out now," says Agnes Barrett to her husband Jim.

In the opening scene of The Hour of St. Francis drama, "The Prison," to be heard at 9:45 p.m. Jan. 11 over WOWO, Agnes discovers that she is following him to the end of her cherished dream of having a home of her own instead of the cheap hotel room of a carnival barker. Then she has to watch Jim spoil her last attempt to settle down.

Determined to keep his freedom, Jim draws nearer to prison with every mile he drives in a stolen truck. Then he discovers how generously Agnes has arranged for a detour away from the edge of disaster.

No Money For Ark

Paris—(NC)—Provincial lawmakers in southwestern France were recently faced by a new and unusual local issue: Noah's Ark.

At its last meeting the general council of the Basse Pyrenees department was asked to subsidize a group of local explorers who plan to visit Armenia to look for the remains of the Ark on Mt. Ararat. The council voted against helping to finance the expedition, with only four of its 80 members favoring the subsidy.

Cardinal Closes Visit With Mass At Seoul

Continued from page 1A

Cardinal at the altar rail, facing the Sanctuary where communists fired on statues, smashed a crucifix and struggled vainly to break the tabernacle.

Bishop Paul Ro, Vicar Apostolic of Seoul, ranking Korean Bishop, knelt in the Sanctuary. Korean priests served at the Mass. A Korean girl's choir, directed by a Korean nun, sang.

The Cardinal recalled the previous occasion when he officiated at the Cathedral in September, 1945, after he entered Seoul with the liberating U.S. forces.

Afterwards the Cardinal, Bishop Ro, U.S. chaplains and Korean Fathers were guests of Father Brian Geraghty, superior of Columban missionaries in Korea, at a breakfast at St. Columban's Mission House here. Later in the afternoon.

The Cardinal devoted the previous Sunday in Korea to U.S. Air Force personnel. He flew with Lt. Gen. Frank F. Everest, commander of the Fifth Air Force, on visits to four major air bases. He celebrated Mass at three airfield chapels with a total congregation estimated at 1,200.

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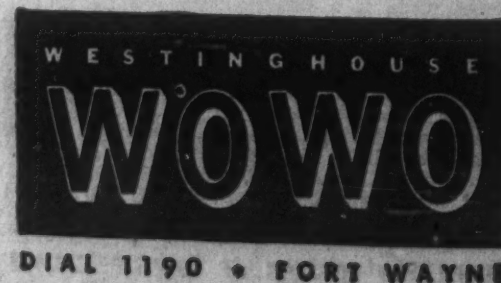


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What World Leaders Of A Half-Century Ago Thought About Religion In Education

AFTER the Public School system had functioned for exactly a half century, the press was filled with observations on its non-success, as reported, in part, in the following. You will note that all the criticisms were written by Protestant churchmen and editors of or contributors to the daily press.

The Age of Steel, October, 1896: "A boy may be kept at school for several years . . . but if his heart is not educated with his head, his conscience with his memory, a knowledge of the date of the battle of Bunker Hill and the number of gallons of water in Lake Michigan are no guarantee that he will not use his acquired knowledge in putting the finishing touches to as consummate a scoundrel as ever entered a prison cell. So far as education goes, there are rascals who understand geometry, and can give you the distance of the sun, moon and stars as easily as a railway conductor can punch a mileage book." —Fred Woodrow.

President Hyde of Bowdoin College, before the Massachusetts Teachers' Association of Boston, November, 1896:

"The public school must do more than it has been doing if it is to be a real conductor of youth and an effective supporter of the State. It puts the key of knowledge in the child's hand, but fails to open the treasure of wisdom to his heart and mind.

Of what use is it to teach a child how to read if he cares to read nothing but the sensational accounts of crime? These people who know how to read and write and cipher and know little else—these are the people who furnish fuel for A.P.A. fanaticism—who substitute theosophy for religion, passion for morality, impulse for reason, crazes and caprice for conscience and the Constitution."

From The Educational Review, February, 1898:

"A little less than 50 per cent of all the children of our country frequent any Sunday school. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no religious education . . . Even this feature does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this cannot be granted."—Dr. Levi Seeley, of the State Normal School, Trenton, N. J.

Do We 'Disunite God'?

Rev. Henry C. Minton of California (Presbyterian), Moderator of the General Assembly:

"Is our educational machinery subsidiary to its only worthy end—viz., the fashioning of character? Have we, so morbidly afraid of uniting Church and State, gone so far as to disunite God from the

State? This is a most serious question. The faith of our sons and daughters is involved, and the Kingdom of God in this country is involved. Our school system is not an organized skepticism, but a God-forgotten secularism." —Philadelphia, May 19, 1901.

Rev. Dr. David H. Greer (Episcopal), before the General Episcopal Convention:

"Education needs something more than mental training and culture to make men pure and keep them so. It needs that culture and training inspired by religion. The Episcopal Church is not satisfied with the present system of public schools, because religion is not taught in them. These schools should not only turn out well-equipped young men and women, but Christians as well." —Washington, D. C., Oct. 22, 1898.

Bishop Johnston (Episcopal), of Western Texas:

"Gladstone said that a man educated intellectually but not morally may become more dangerous than before; and that is precisely the case with the colored people. In the public schools they receive no moral instruction, and while their wits are being sharpened there is scarcely any moral strengthening. This inability of the public schools of our land to teach any system of morals is going to lead, within a few years, to a struggle the like of which this country has never seen, and it will be with a generation that believes nothing at all." —Sermon preached in New York, June 10, 1901.

Rev. Dr. E. T. Wolf, professor at Gettysburg Theological Seminary, before the Evangelical Alliance:

"Moral training has for the most part been cast out of our public schools. Every faculty, except the highest and noblest, is exercised and invigorated; but the crowning faculty—that which is designed to animate and govern all others—is contemptuously ignored; and, unless its education can be secured, our young men and women will be graduated from our schools as moral imbeciles. This country is facing a grave social problem." —The Philadelphia Press, Dec. 4, 1901.

Rev. Dr. Washington Gladden, Columbus, Ohio, in an address at Yale University, April, 1902:

"All that saves the public school from ruin in many cities is the self-sacrificing work of the teachers. There is a marked tendency in these schools to lower the standard of education by eliminating God and making us a sordid, money-making race."

Morals Must Be Taught

Brooklyn (N. Y.) Eagle, June 1, 1902:

Right and wrong in the affairs of conduct are not matters of instinct: they have to be learned, just as really in fact, as history or handicrafts. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Is the public school doing it? Is the Church doing it? Are fathers and mothers doing it? We are compelled to say "No" to all these queries. . . . The truth is we are taking for granted a moral intelligence which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there.

"Our whole machinery of education, from the kindergarten up to the university, is perilously weak at this point. We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and wrong than had so many Greeks of the time of Alcibiades. . . . The great Roman Catholic Church . . . is unquestionably right in the contention that the whole system as it now exists is morally a negation.

"The great company of educators and the whole American community need to be sternly warned that if morality cannot be specifically taught in the public schools without admitting religious dogma then religious dogma may have to be taught in them. For righteousness is essential to a people's very existence. And righteousness does not come by nature any more than reading or writing does. . . . We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own

terms and teach therewith whatsoever it lists.

Prof. Harper

The Literary Digest of December 27, 1902, expressed the same views, said to have been inspired by the then editor, the late President Harper, of the University of Chicago, taken from the Chicago Biblical World of November, 1902. In this article we find the following most appropriate statements:

"It is a serious phase of the present situation that the religious and moral instruction of the young is isolated from their instruction in other departments of knowledge. The correlation of the different elements of education is incomplete, because the religious and moral instruction is received in entire separation from the general instruction of the public schools.

The facts and truths of religion are the foundation and the imperative of morality. Present civilization rests upon the religious and ethical ideas of the past, and the civilization of the future depends upon a due recognition of religion and morality as essential factors in the growing welfare of humanity. The knowledge and experience of religious and moral truth must underlie and penetrate all knowledge and experience. The events and the ideas of the past, as of the present, must be viewed in the light of a divine hand as the creator of the universe, a divine power sustaining it, a divine wisdom guiding it, and a divine purpose accomplished in it.

"The physical world about us, our fellow-men, and our own selves must all be interpreted by religion truly conceived and morality properly understood. It is, therefore, impossible to accomplish the ideal education of the individual when the religious and moral element is isolated from the other elements;

still worse, when it is not received at all by the majority of the children. All the elements of education must be woven together into an organic unity to produce a perfect result."

Our Weekly Chat With You

Continued from page 2

Teachers College Conference on Religion at Yale Divinity School, Charles H. Tuttle said the movement "on various fronts to have declared unconstitutional any reference to dependence on God threatens to choke the sources of spiritual power, and the real defense of the United States."

Mr. Tuttle, Chairman of the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Roman Catholics, noted that the world today is divided between the "faith of our fathers" as expressed in the Declaration of Independence, and the Marxist declaration that any rights of men derive from the state instead of from God.

You will be interested in reading what else he had to say, and we quote:

"As to the Federal Constitution, this controlling question, which will be one of the gravest ever to come before the Supreme Court of the United States, will be argued next February at a session which the Court is planning to de-

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January 13, 1952

vote to various appeals before it involving the relation of Church and State under these constitutional Amendments.

"Among the cases which will then be heard will be the case involving the constitutionality of the New York statute for released time, which statute has been upheld as constitutional by the courts of the State of New York (303 N.Y. 161).

Continued on page

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As In All Other Things

Scholars Believe We Need God In Education

ALTHOUGH most Boards of Education in the city of New York have enthusiastically approved of a recommendation by the State Board of Regents that the school day, in public schools, be opened with prayer, there are some who objected to it. The prayer is one to which every citizen in the United States could ascribe to regardless of religious affiliation. It reads:

Almighty God, we acknowledge our dependence upon Thee, and beg Thy blessing upon us, our parents, our teachers and our country.

The Federation of Churches of Rochester and Vicinity issued this statement in connection with its endorsement:

The separation of Church and State, as provided for in our Constitution, was designed to prevent institutional entanglements, not to separate religion from life, nor to erect a barrier between children and God.

About the same time, a Brooklyn District Attorney, speaking at Schenectady, New York, expressed his conviction that

Religious education in public schools is the best way to combat the lack of moral training — the fundamental cause of juvenile delinquency.

If the State is to be separated from God, then we should discontinue stamping a nearly two century old motto on our coins "In God we trust." The Brooklyn attorney asked "how can our children place their trust in a God they are not permitted to learn about?" He believes that the vast majority of American citizens should be suspicious of "those who, in the name of academic freedom, seek to force atheism in our schools." He observed further: "Our country has fallen victim to a materialistic philosophy which eliminates God."

In England they have had pretty much the same battle between the secularists and those who want religion in the citizen's life. Some years ago Viscount Bryce, writing in the Laymen's Bulletin, London, declared:

It (religion) is the strongest moral force because it appeals to all men, not to those only who are fit to receive learning and philosophy. Further it has been and is strong because it appeals to the noblest and deepest parts of human nature.

John Ruskin, the learned English writer criticized his country for allowing the world spirit to legislate for it, to moralize for it, to reason for it, because "such secularism undermines in nearly the same degree the sincerity and practical power of Christianity itself."

Ruskin observed further:

Anything which makes religion the second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it — a second place. He who offers God a second place, offers Him no place.

Pope Pius XII, in his first Encyclical, October 20, 1939, wrote:

The deep and ultimate root of present day evils is the rejection of the universal norm of morality, from which results a practical denial of God, of divinity, and of the teachings of Christ. Hence there is derived a saddening return of paganism to the distress of consciences and of States . . .

Dr. Felix Adler, the Jewish educator, was of the same mind when he wrote:

At the root of the world's catastrophe is the immoral behavior of mankind. Faulty moral ideals, and not defective economic theories, are primarily responsible for the ills besetting mankind. The way out is by the slow growth of the spiritual ideal.

And Roger W. Babson commented:

One thing is certain, namely, the world cannot recover from this deluge as long as it ignores God and His laws. This is what brought on World War II. It will be Christ or chaos after the armistice. . .

We sincerely hope the Churches of America will soon unite and state courageously that the world must turn over a new leaf in order to bring peace. Not only must the United States lead this return to God, but we who are enjoying security and comforts should lead in such a spiritual awakening.

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With YOUTH SECTION

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Our Weekly Chat With You

Continued from page 1

the marvelous influence that he had in the spiritual development and change of the world.

We should recognize that our children are gifts from God whom we are responsible to train in Godly ways. The message of the Church is that our children need to hear from the man of God to learn how to live good and beneficial lives.

An Anglican

Rev. Dr. James A. Pike, Dean-elect of the Cathedral of St. John the Divine, New York, and Chaplain of Columbia University, who was replying to POAU's charges, referred to the First Amendment to the Constitution which, he said, had three purposes as follows:

"First, to guarantee the free and equal place of the respective religions in our society; second, to allow the States—some of which then had established churches—gradually to solve their own problem about the Church and State by preventing the Federal Government from interfering with this process, and, third, to bar the Federal Government from the self-establishment of religion.

"Because it establishes the religion of secularism by Federal judicial fiat, the McCollum decision is in violation of all three of these ends."

In the McCollum decision the Supreme Court ruled that the teaching of religion on public school property violated the First Amendment.

The POAU, in a recent press release, said that "if any number of American citizens agree with Dr. Pike that religion should be taught in the public schools, they are free to work for passage of a constitutional amendment repealing the First Amendment, which the Supreme Court upheld in the McCollum decision."

Dr. Pike explained that in his sermon at Washington Cathedral "I was simply replying to an attack previously made on me by Dr. Archer's Church-State News Letter because I expressed approval of the teaching of religion in the schools in Virginia and parts of New York State." (Dr. Glenn L. Archer is POAU's executive director).

Attacked By Dr. Archer

"In the news letter, Dr. Archer said, 'In Pike's view, apparently, law-breaking by ministers has divine sanction,'" Dr. Pike continued.

"I pointed out that the McCollum decision was in violation of the First Amendment in that it limited 'the free exercise of religion' in an important area of life, and I also pointed out that for no Christian-clergyman or layman was the law of his nation the final guide to his conscience, especially as to a matter of fundamental human rights.

"As examples, I referred to those who smuggled slaves across the border in direct violation of the Fugitive Slave Law and the Dred Scott decision—these we treat as heroes in history books; and, by way of contrast, those clergy of my church who stayed loyal to the existing law during the American Revolution—and who have earned the opprobrium of succeeding generations of Americans under the label of ' Tories.'"

The dean-elect of the Cathedral of St. John the Divine in New York also said the result of the McCollum decision "is to establish a religion by default, namely, humanistic secularism. It is this that

Gen. MacArthur Urges Spiritual Revival In U.S.

But It Can Result Only If Nation Returns Religion To Education

GENERAL of the Army Douglas MacArthur last month called for the reviving of religious motivations in our national household to stem a rising moral deterioration in political management.

The General spoke at a luncheon of the Salvation Army Association of New York at the Waldorf-Astoria Hotel. The group's third annual citation was bestowed on General MacArthur and read to 1,200 assembled members and guests of various religious faiths.

General MacArthur spoke as follows:

"In this day of gathering storms, as the moral deterioration of political power spreads its growing infection, it is essential that every spiritual force be mobilized to defend and preserve the religious base upon which this nation was founded. That base has been the motivating impulse to our moral and national growth.

"History fails to record a single precedent in which nations subject to moral decay have not passed

is communicated to our children when man's affairs are studied without reference to any religious dimension.

"To require this rather than to allow the pluralistic presentation of religion to match our pluralistic culture, is to deny the rights of the majority of our citizens in favor of those who hold the secularist faiths," he asserted.

Speaking at New Haven, Connecticut, before the National State

Continued on page 3

into political and economic decline. There has been either a spiritual reawakening to overcome the moral lapse or a progressive deterioration leading to ultimate national disaster.

"In the modern world the forces of Communism which seek to remove religion as the formidable barrier to their advance have adopted the technique of infiltration. They strive to undermine public and private morals as a means of weakening and rendering indefensible areas of intense absorption.

No Compromise Urged

"There can be no compromise in the fight to preserve the sanctity of our religious base. We must condemn those who would corrupt the principles of individual liberty, freedom's mighty instrument of spiritual power. We must not view with indifference men of base weak character who do not fulfill their public stewardship.

"We must refuse to include those who are so blind they do not see the moral dangers threatening the engulfment of our people.

"Moral decay and political responsibility have penetrated the roots of our cherished institutions. . ."

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THE SISTERS OF THE DESTITUTE AT ALWAYE, INDIA, HAVE BEEN BEGGING US FOR A YEAR FOR A MODEST CHAPEL, IN WHICH THEIR POOR, THEIR AGED AND THEIR BLIND, MAY HEAR MASS. SO WE HAVE DECIDED TO APPEAL FROM MONTH TO MONTH FOR A NEW SHRINE CHAPEL OF OUR LADY OF FATIMA. CAN YOU GIVE A MITE TO SWELL THE FUND? WRITE FOR "HEADLINES IN HEAVEN," OUR NEW PAMPHLET.



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Seminarians Make Religious Recordings



The choir of Montezuma Seminary near Las Vegas, N.M., is shown making its first recordings in Spanish of the Rosary and religious songs for broadcasting purposes. Records were made by Father William Schwenker, S.J., of St. Louis, Mo. (at controls, right). Founded in 1937 by the National Catholic Welfare Conference, Montezuma Seminary is located in the foothills of the Sangre de Cristo (Blood of Christ) mountains, seven miles northwest of Las Vegas. It is conducted by the Jesuit Fathers and has an enrollment of some 350 Mexican nationals.

Father Louis Hennepin

Priest Who 'Found' Niagara Falls

VERA B. AND LOUIS C. FINK

ABOUT 250 years ago (nobody knows for sure) a remarkable priest died in Rome. A member of the Franciscan Order, Father Louis Hennepin had always loved to travel. Also, he had "a strong inclination to retire from the world and to regulate my life according to the rules of pure and severe virtue," as he put it himself.

He managed to combine both ambitions into a life time of good work. Anybody who thinks that priests are "sissies"; any boy who longs for adventure, should know the story of Father Hennepin. He climaxed a life-time of travel and exploration by visiting Niagara Falls, when the whole area was known only to the Indians. (He managed to get himself captured by the Indians, and his life would make an excellent scenario for the movies.)

Nobody can say for sure that Father Hennepin was the first white man to see Niagara Falls, but he was certainly the first to tell about it. His three books, written after he returned from a long voyage of exploration, contained a description of Niagara—the steadiest of all the world's greatest waterfalls—as well as a detailed description of America when the continent was still largely unknown to Europeans.

Father Hennepin was born in the town of Ath, in Belgium, about 1640. He entered the Franciscans and completed his novitiate in France. Shortly after he was ordained, his travels began with a trip to Italy.

Back in Calais, France, the priest with the wanderlust did what so many others have done when they had the fever to travel. He listened to the seamen sitting in restaurants. "The smoke of tobacco was offensive to me," he wrote later, "and created pain in my stomach . . . but for all that I was very attentive to the accounts they gave of their encounters by sea, the perils they had gone through, and all the accidents which befell them on their long voyages. This occupation was so agreeable that I have spent whole days and nights without eating . . ."

Father Hennepin's desire to wander was gratified partially by a missionary trip he made to

At present they are in the thick of a fight over "adult admission" prices which may be significant for the entire country. It seems that some of the outlying theaters are showing "adult only" pictures, but will admit anyone who will pay adult prices — juveniles included, of course.

We could go on enumerating definite results elsewhere but space does not permit. From hundreds of

Continued on page 11

Holland. In 1673, during a war, he reported that he gave the Sacraments to 3,000 wounded men, and twice he was taken dangerously ill himself.

In 1675, when he was about 35 years old, the priest finally had a chance for a long journey. He was ordered to accompany de la Salle on a voyage to Canada, called New France. The trip was marked with attacks by pirates, but was completed safely.

For four years in Canada, Father Hennepin was assigned to the hospital at Quebec. In his spare time, he traveled around the countryside, on skis, with dog sleds and in canoes. Finally, he was sent to a mission on the north shore of Lake Ontario, where the city of Kingston now stands.

Then began his real travels through the American continent. He was sent to the Niagara River, then to the Detroit River and Lake Huron. De la Salle sent the priest and two companions on a voyage of discovery to the Mississippi River. It was on this trip that the three men were captured by a band of Sioux Indians, who took them with them on their nomadic wanderings.

On one such trip, Father Hennepin stopped at the great waterfalls near Minneapolis, and the priest named it St. Anthony Falls. After going down the Mississippi about 160 miles, Father Hennepin and his two companions met another famed explorer, Daniel Dulhut, who argued the Indians into releasing the priest and his partners. Father Hennepin was then able to make his way back to Montreal and Quebec.

After a summer spent in the monastery in Quebec, the priest-explorer sailed back to France and entered a monastery. Here he wrote and published his first book, "The Description of Louisiana."

A few years later, he published a second book, called "The New Discovery"—and this book has been the subject of many arguments. In it, Father Hennepin says that his party sailed all the way down the Mississippi, and reached the Gulf of Mexico before being captured by the Sioux Indians. Historians, however, say that he could not have had time to make that long trip by canoe, according to his own dates. Some say that his trip down the full length of the Mississippi was not his own writing, but a comment added by others at a later date. Another explanation may be that Father Hennepin was simply confused as to how far he did travel in a wild land for which no maps existed.

Now about 60 years old, Father Hennepin's days of travelling were over, and he retired to a monastery in Rome. In 1701, a letter was written (still in existence) by a friend of Father Hennepin, who said that the priest was in hopes of going back to America. There is no record that he ever did, and the general belief is that he died shortly after the letter was written—probably in 1701 or 1702.

The Franciscan priest, who had such a strong yearning to travel, and yet with a "strong inclination to retire from the world," was laid to rest. He had achieved both objectives in an adventurous and useful life.

Let's Get Domestic

'Can She Bake A Cherry Pie?'

CECILIA WADE

Dear Jane:

"CAN she bake a cherry pie, Billy Boy, Billy Boy . . ."

"Daddy, how 'corny' can you get?" I asked after Daddy had sung the same few lines a half-dozen or so times with gusto. "Can't we have some variety? Must we have cherry pie all the time?"

"It can be apple or mince or peach or coconut or even lemon meringue," Daddy said solemnly, "and he can be Charley Boy or Georgie Boy or even Percy Boy, but the question remains the same—can she bake a pie?"

"If you mean me, of course I can bake a pie," I said quickly. "A package of pie crust mix and a prepared filling . . . any girl can."

"That's all right for emergencies," Daddy said, "but my girl must keep house and cook with skill and enthusiasm. We are rearing you to be a woman, my dear."

That wasn't exactly news, but I was interested in what more Daddy had to say. He turned to Mom. "Are you spending enough time teaching this young woman of ours the fine arts of home-making?"

Well, that was the beginning. I am now getting a full meal once a week, preparing everything myself from soup to salad, and Daddy is playing a critical man for all the role is worth. There are other things, too, Mom is teaching me, but one thing I am learning on my own—child care. Our baby-sitting takes care of that.



Rally Round!

—by Daniel A. Lord, S. J.

Friend Alice

I CANNOT recall a time in my life when Alice hasn't been one of my dearest and most personal friends. She goes way, way back in my history, but, miraculously, while I grow steadily older, my little Alice remains agelessly young. Maybe that is why I like her best. She was wise and serious and old when I first knew her, as gracious children always are and now that I am old, if not too wise and perhaps too frequently serious, she remains charmingly young. For let us oldsters confess it with slight embarrassment, one of the signs of growing old is a strong hankering for the company of the young. (If only the young were charitable enough to recognize our yearning and sometimes to tolerate and gratify it!)

Right now, I'm glad to see that Alice stands a chance of becoming very popular. Nothing would please me more. If the present generation of Alice's eternal youthfulness were to get to know her as I did and find in her company the pleasure I have long known, I should think it their great good luck. For lovely in herself, Alice has managed to assemble around her the most madcap and wonderful crew of eccentrics, of artists and acrobats, of genial idiots and wise fools, of poets who write doggerel that on the first hearing is absurd and on close study is distilled wisdom, of animals who challenge the art of Disney and of humans who have humor enough to keep a TV comedy hour going for three seasons! They have all been my friends for a lifetime. And now that they are being reintroduced to you, I hope they get their chance. And I hope you shackle to your souls friends who will last you all your life—from the slight bewilderment of your childhood to the frank mystification of your old age.

By this time, if you have not been shocked at a priest's admiration for a young and delightful lady, you probably recognize the Alice I'm talking about. After all a priest may safely admire her; she was the daughter of one of Greek's greatest professors and the foster child (and brain creation) of a professor of mathematics.

Yes, Alice in Wonderland has returned to the joy of the nation and the deathless friendship of young Americans of our generation. And I am deeply glad.

For my friend, the publisher of children's and young people's books, once told me regretfully that nobody under 31 was reading "Alice in Wonderland" these days. "Just old fogies like you," he said in playful and piercing truth. "In

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YOUTH section

Till next week,
Your friend,
Anne

U.S. Supreme Court

Continued from page 1

very definite rights in relation to His creatures, and if His creatures also have a right and even a duty to learn all they can about their Creator, about His laws, about His way of salvation, no state, no parent may, in justice, prevent the exercise of that right and duty.

The Supreme Court will soon hear two cases which have been appealed by individuals from the states of New York and New Jersey, both dealing with religion in schools. The appeal from New York is designed to have religious instructions under released time continued; and the appeal from New Jersey is to prevent Bible reading in the public schools.

Millions hope that the Supreme Court will not be influenced by organized movements; that it will consider both these cases objectively, and relate them to the rights of God, to the natural rights of parents, and the natural rights of the child—rights upheld in our Declaration of Independence and the Constitution.

Schools Assist Parents

Continued from page 1

"The letters received sound like the voice of America.

"Several granite-like facts stand out from the mass opinion:

"1. Americans of all creeds or no creeds can talk religion outside of the church.

"2. America is going to do something, in a national way, about training its children spiritually as well as mentally and physically. The facts are convincing. We are shocked at the crimes of our own grade-school and high school boys, who are criminals because they don't know how to be anything else. That ghastly line of 10,000 human beings who die by homicide in America every year is a parade that must be stopped. We are getting tired of having our young daughters live mental and physical lives that we cannot comprehend—no spiritual lives at all. Business men are getting tired of having over a billion dollars a year stolen by fraud. (The U. S. crime bill is now more than 15 billion dollars a year—Editor.) America is on the point of doing something that will serve to set our children straight.

"3. Children do have souls, and their souls must be trained in schools as well as in homes; if they are not trained in homes, then school training is all the more necessary. America, these letters indicate, is coming to recognize that fact; it is getting ready to act on it.

"It would seem that the citizenry of the United States, if we except the Communist, the Socialist, the Atheistic and Freethinker organizations, wants some arrangement effected whereby religion can be brought into the lives of youth."

Do We Follow 'Red' Way?

Continued from page 1

children in their classrooms. But after a number of generations went through the schools in which nothing was taught about God, about Christ, about the Ten Commandments, or even about the natural law, evidently those children, when they became parents, were unable to instruct their children in religion.

Now we have the factual situation of one-half of our whole citizenry being unaffiliated with any church organization. These people, for the most part, do not send their children anywhere for religious instruction, with the natural result that young Americans do not know religion's ABC's, and grow up indifferent if not hostile to religion, which they regard as so unimportant that no place was given it in the school system.

Then came along Progressive Education, which instead of directing children to practice self-control, urged them actually to follow their animal inclinations. Then, a few years ago, the American Association of Freethinkers, whose president was the father of Mrs. Vasta McCollum of Urbana, Illinois, a professed atheist, urged her to carry to the United States Supreme Court a case she had instituted against released time instruction in religion. This plan provided for the instruction of the children for one hour each week, outside the public school building.

The United States Supreme Court heard Mrs. McCollum's case and declared un-Constitutional the imparting of religious instruction in public school buildings. The decision was based on the Court's interpretation of the "American principle of separation of church and state."

Mrs. McCollum and her backers won the support of many organizations, among them "Protestants and Other Americans United for the Separation of Church and State." Their ultimate aim is the suppression of all forms of released time education, whether in or outside of the public schools.

Our Weekly Chat With You

Continued from page 3

"A second which will then be heard is an appeal from the decisions of the New Jersey courts upholding as constitutional a New Jersey statute authorizing the reading at school assemblies, without comment, of selected passages from the Old Testament and the recitation of the Lord's Prayer.

"Still a third case is an appeal from a decision of the New York Court of Appeals, rendered by a vote of 4 to 3, deciding the conflicting claims of the Soviet and American ecclesiastical authorities of the Russian Orthodox Church to control the Russian Cathedral in New York City (302 N. Y. 1).

Judicial Generalizations

"Certain other cases involving the Church-State relation are also on their way to the United States Supreme Court from other parts of the country and may

reach that Court in the near future.

"All these controversies have sprung into being as a result of judicial generalizations in the various opinions delivered in the United States Supreme Court in *McCullum v. Board of Education* (333 U. S. 203), decided March 8, 1948, and in *Everson v. Board of Education* (330 U. S. 1), decided Feb. 10, 1947.

"As Mr. Justice Jackson said, in his concurring opinion in the *McCullum* case (pp. 235-8):

"To me, the sweep and detail of these complaints is a danger signal which warns of the kind of local controversy we will be required to arbitrate if we do not place appropriate limitation on our decision and exact strict compliance with jurisdictional requirements . . . I think it remains to be demonstrated whether it is possible, even if desirable, to comply with such demands as plaintiff's completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction. . . . The task of separating the secular from the religious in education is one of magnitude, intricacy and delicacy.

"It is idle to pretend that this task is one for which we can find in the Constitution one word to help us as judges to decide where the secular ends and the sectarian begins in education. Nor can we find guidance in any other legal source. It is a matter on which we can find no law but our own prepossessions. If with no super legal guidance we are to take up and decide every variation of this controversy, raised by persons not subject to penalty or tax but who are dissatisfied with the way schools are dealing with the problem, we are likely to have much business of the sort. And, more importantly, we are likely to make the legal 'wall of separation between church and state' as winding as the famous serpentine wall designed by Mr. Jefferson for the university he founded."

"The cases which are now coming before the Court forcefully emphasize these judicial predictions by Mr. Justice Jackson and will require that Court to determine how far it is clothed by the Federal Constitution with power and duty to be a super or national board of education with jurisdiction to supervise all the educational processes in our country, and to determine the far more basic question as to who, in our American system, owns the mind of the child or pupil.

"The *McCullum* and *Everson* decisions have been seized upon by various militant groups throughout the nation as a means not only of advancing their special viewpoints but of forcing their viewpoints upon all others as a matter of constitutional law through the power of the courts.

Notes Brooklyn Case

"One of these groups are those who, while not anti-religious, feel that, in the matter of public education, any recognition by the state of value in religion and faith in God weakens the separation of Church and State. A representative of this thesis has started a suit in New York to declare as unconstitutional the long-standing statute requiring that one who adopts a child shall be of the same religious faith as that of the child or its natural parents.

"A second group is composed of those who believe that secularism is in itself an adequate philosophy of life and represents the only lawful relationship between Church and State. They interpret, as supporting their thesis, the statement by Mr. Justice Black in the *Everson* case (p. 15) that 'Neither a

state or the Federal government) can pass laws which aid one religion, aid all religions, or prefer one religion over another.'

"Our New York Court of Appeals has just said, in upholding as constitutional the New York statute for released time, that this language of Mr. Justice Black should not be interpreted as forbidding 'every friendly gesture between Church and State' or as dropping an 'iron curtain between them as though they were enemies' or as forbidding a legislature 'to find an accommodation between constitutional prohibitions and the right of parental control over children' (303 N. Y. 161, 172).

"Still a third opposing group professes to regard religion as an enemy of the state and of humanity. A representative of this group has recently brought a suit in New York to restrain a local fire department from permitting an unused fire house to be temporarily used, by a religious congregation pending the erection of their own place of worship.

"Representatives of this group have also, I am told, brought suit

in Louisiana to prevent the issuance of a statute of a Catholic School.

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen



PAIN is sacrifice without love; sacrifice is pain with love. Hell is pain without love; Purgatory is pain with love; Heaven is love without pain . . . 100,000 Catholics are praying daily for the missions on our World Mission Rosary. We will bless and send one to you if you request it and include an offering of \$2 for the Holy Father's Missions . . . The mountains are not changed when the mists lift; but they are glorified in being unveiled. God's glory is not changed by the conversion of the pagans, but His name is glorified when His beauty is revealed to them . . . The Church has tens of thousands of martyrs in Asia and Eastern Europe. Our Lord expects us to have the martyr-spirit and to make sacrifices to help our 100,000 missionaries spread the faith . . . How long have you been reading this column? Has it ever inspired you to make a sacrifice either in reparation for your sins or because you so love Our Lord and His Mother that you want others in India, Japan and Oceania to share their love?

GOD LOVE YOU to M. C. McM. "I'm not regularly employed, but I will send ten percent of my earnings to the Holy Father's Missions." . . . **GOD LOVE YOU to Mr. C. E. T. Sr.** "One night I had a bad attack of asthma during which I thought of all the half dollars I had saved. So here is \$74.00 worth for the Holy Father's Missions." . . . **GOD LOVE YOU to A. D.** "My maid was ill last Saturday, so I cleaned the apartment myself. Here is the \$5 for the Holy Father's Missions." . . . **GOD LOVE YOU to Mrs. M. B.** "Sickness is a luxury. I promised to send the Holy Father's Missions all I would save in doctor's bills, if God would make me well. Our blessings are multiplying now, both a son and a daughter entering the religious life . . . **GOD LOVE YOU to M. E. and B. S.** "We are two poor working girls. We decided to add two abstinence days each week to Friday so we can send \$1 a week to help convert the pagans." . . . **GOD LOVE YOU to G. M. C.** "I won \$25 for a dress sign. Use it for the leper missions." . . . **GOD LOVE YOU to M. L.**, a Jew who won a \$5 election bet from a Catholic, Mrs. M. S. and said, "Send it to the 'God Love You Missions.'"

Extracts from letters to our desk: **Fiji Islands:** "Thanks for the \$58. We painted the chapel of our leper colony. There are 17 of us for these poor people." . . . **Japan:** "We are bringing the Blessed Sacrament to hospitals, homes and huts where our lay catechists teach and console on evenings after their daily work." . . . **Philippines:** "We began Perpetual Adoration in our parish last month for the conversion of Russia. Send 50 Holy Hour books to keep the devotion alive." . . . **Nyasaland:** "I am a poor beggar priest with 19,000 Christians to care for in an area of 40 miles which I cover on a bicycle." . . . **Iraq:** "The Mohammedan and Jewish children in our schools contribute to the Propagation of the Faith and are just as generous as the Christians. But when the time comes for us to buy 50 pairs of shoes and stockings, we cannot be as generous as we would like." . . . **South India:** "Our convent is in a pagan land and a Communist center. We have two rooms for 25 students, the other is a chapel. Due to lack of aid and proper food, most of the sisters are anemic and sickly." . . . **South Africa:** "We have 800 Catholics and no Church though we have been struggling for four years to acquire funds. Mass is said in a schoolroom."

Give up cigarettes for a week or highballs for a month or movies for a week and send the money you saved to the Holy Father's Missions. Send your sacrifice to the Holy Father's representative in the United States, Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 E. 38th St., New York 16, N. Y., or your diocesan director.

Do Scientists Agree With Story Of Creation?

How does the story of creation told by Moses harmonize with the findings of scientists?

The foremost scientists recognize the greatest harmony.

But do they agree that all things were created within six days?

Not in six days of 24 hours. Even St. Augustine, who lived 15 centuries ago, noted that the word "day" was not to be accepted in its most literal sense, as constituted of twenty-four hours. He pointed out that our days are calculated by the revolutions of the earth on its own axis, each revolution requiring 24 hours. We measure a day from sunrise to sunrise. We speak of the sun rising in the morning and setting in the evening. Of course the sun never rises nor sets, but when the earth is turned towards the sun we have day-light, and when it is turned away from the sun in its revolution we have night time.

But, according to Moses, the sun was not created until the fourth day; hence his "days" in the story of creation, must have meant six periods of time.

We often use the word "day," in a sense which is not literal, as representing short periods of 24 hours. We speak about things happening "in our day," by which we mean "in our era" or over a period of time.

Moses himself brings that point out when he sums up the story of creation by saying: "These are the generations of the heavens and the earth, when they were created, in the 'day' that the Lord God made the heaven and the earth" (Gen. 2:4).

What do Geologists teach about the earth's age?

Geologists claim that from what they have discovered in the interior of the earth, it is much older than the Bible story, if taken literally. Geologists, of course, do not agree among themselves. Some claim that the world might be 10,000 years old; others say 10,000,000, and still others say a billion. Granting that God created during six separate periods of time, those periods could have been of as great length as science might prove them to have been—and, if proved, the Church would accept their teaching.

Geologists study only the material earth and not the universe as a whole, of which the earth is only an insignificant part. They do not know whether life exists on any other planet.

Moses did not go into the age of things. He merely says: "In the beginning God created Heaven and earth." When Christians think of heaven, they think of the home of God, which has existed as long as He. But the inhabitants of Heaven, the angels, were created in time, yet long before men. By "heaven" in our text Moses meant the "firmament," studded with millions of stars—what we call the "starry heavens."

Another branch of science, Astronomy, deals with the universe at large, and from year to year, as more powerful telescopes are invented, new stars and galaxies of stars are discovered, each one being hundreds, and most of them thousands, and hundreds of thousands of times, larger than our earth. The sun, which belongs to our planetary system, is 93,000,000 miles away from us, and is 100,000 times larger than our earth. But Moses was not interested in those things. He was interested only in this habitation of man.

We have already noted that discoveries made by archaeologists throughout the Old Testament Biblical lands, Persia, Armenia, Palestine, Syria, and even in Egypt, have confirmed the historical stories written in many books of the Old Testament.

How did Moses get his knowledge about the creation?

Evidently from God Himself by special revelation, just as the many prophets of the Old Law, who were to be the teachers of the people, received special revelations to be promulgated among the people at a time when there was no such thing as a daily press, nor any other method of communication than manuscript writing and word of mouth. It must be remembered that God selected Moses to be the leader of the Israelites and, as a leader, he had to be able to instruct them and answer their questions. Evidently they would be very curious to know how the world came into being, and particularly was it necessary that they should know about the fall of man, the promise of a Redeemer, Who was to come from their race.

The people of other nations who had no special revelation had the vaguest ideas about God, and of their relationship to God. They had to form their own concept of divine beings, because they were aware that they were dependent on some higher being, and that the human race itself must have had a beginning. They, therefore, carved into wood and stone their particular concepts of the deity and erected temples to different gods.

The few simple words of Moses "In the beginning God created Heaven and earth" threw light on hundreds of matters that would otherwise never have been solved. Science, as you know, deals with material things only, and studies the laws which govern material things. The pagan scholars having had no divine revelation,

in the hope of solving riddles, had to appeal to philosophy.

It should be very clear to you that the will of God, with which the creature should be familiar, could not be known except by His making it known. No one could surmise what might be His will, or His plan of salvation.

But that brings another question to mind. Even the Bible, which all Christians regard as containing God's revelation, has not united Christians in one belief or convinced them of one particular way of salvation. How do you account for this?

The answer is that the Bible as divine revelation needs an official interpreter. The Old Law had a sort of Supreme Court known as the Sanhedrin, who interpreted the Old Testament officially. In the New Law Christ made His

An Omission

TWO weeks ago we published a special number of Our Sunday Visitor which contains utterances by various clergymen "pro" and "con" on the appointment of an ambassador to the Vatican; we also quoted numerous metropolitan papers, whose editors expressed themselves very favorably on the appointment.

But we are reminded that we omitted to quote from a pamphlet by the Rev. Charles Lowry, Ph. D., Rector of All Saints Episcopal Church, Chevy Chase, Maryland. In the pamphlet is reproduced a sermon this clergyman preached on October 28, 1951, almost immediately after the appointment of Mark Clark as Ambassador to the Vatican by President Truman. He took issue with "Protestants and Other Americans United" for engineering protest meetings all over the United States and sending Paul Blanshard out over the country to deliver anti-Catholic sermons, and also to procure money for the maintenance of the POAU office and activities.

This clergyman, in his sermon, said:

The question of diplomatic representation at the Vatican is not a religious question in any direct sense. It is an issue of expediency, a pragmatic question,

a problem of American interest and welfare. This is a point of paramount importance. If we keep it in mind, we shall think clearly. If we lose sight of it in the pursuit of secondary considerations, we muddy the rivers of thought and make clarity impossible.

He then asked:

Why are there 39 (there are 48) nations now represented at the Vatican? . . . Is it because these particular nations are enamored of Catholic ritual and ancient, archaic pageantry and ceremonial? . . . These nations include some with established Protestant Churches. They include democratic cultures much like our own, as in the case of the Scandinavian countries and of Switzerland, oldest of living republics. They include countries of non-Christian faith such as India, Pakistan and Nationalist China.

According to this minister only that answer is right which correctly responds to this question: "Is it in the national interest, is it in the interest of Christian civilization, is it in the interest of humanity, that we have a representative at the Vatican?"

Church the custodian of His revelation, and since He promised to be with His Church until the end of time, and to send to it the Holy Spirit to abide with it forever, those who follow the official interpretation of the Church have been united in one faith, and are convinced of one particular way of salvation.

Protestants are committed to what they call "private judgment," which means that anyone who reads the Bible with sincerity and prayerfully will be enlightened by the Holy Spirit to interpret it correctly. But, as you have remarked, this theory must be wrong, if its application has only divided Protestant Christians into hundreds of conflicting sects.

No one would ever dream of allowing every person in the United States to be his own interpreter of the Constitution of this country. We have a Supreme Court for that. Its members often differ in its interpretation when particular cases or problems are considered, because the members of the Supreme Court are not protected from error by a divine promise.

A Dime's Worth

Forced into bankruptcy for the sixth time, the merchant was going over his accounts with his accountant and lawyer.

"It looks bad this time," said the accountant, "I don't see how you can pay more than four cents on the dollar."

"I've always paid ten cents on the dollar," he said proudly, "and I'll do it this time, even if I have to take it out of my own pocket!" —T. J. McInerney.

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Christ Himself Gives The Right Answers

Author Replies To Objector

WE feel that we should interrupt the series we are running under the heading "Christ Himself Gives the Right Answer" in order to answer questions relating to this series submitted by a gentleman who lives at 600 Bank Street, Ottawa, Canada. He writes:

(1) You say you quote Christ's words. Where are the quotation marks, and where is the credit for the quote? What chapter and verse of the Bible do you offer as a means of checking what Christ is supposed to be saying?

Editor: We have been quoting Christ's words, and giving the chapter and verse of the Bible from which we quote.

(2) You say you are quoting the Apostles. Where are their utterances recorded, and to which specific utterances do you refer. Again, Sir, I ask you for chapter and verse of the Bible, or page and verse of whatever record you use as a source.

Editor: The same applies here. We allow Christ to quote the Evangelists and the Apostles, and we quote the chapter and verse.

(3) You say you are quoting early Christian writers. Please name them.

Editor: We have not as yet begun to quote the Fathers, because we have been dealing with the Apostolic times. But as we go on we shall quote from the Fathers and Doctors of the Church of the first five centuries, who support the very interpretation we give to the words of Christ and His Apostles. We expect also to strengthen the argument of the early Christian writers by provable historical data.

(4) You say the Church has a diary running back to those early ages. Where may one procure a copy of this diary.

Editor: This diary of the Catholic Church consists of the Acts of the General Councils held in the Church during the first seven centuries. The originals appear, of course, in Greek or in Latin, and they are published in a work of many volumes under the title "Acts of the Councils." These Councils were convened for the one purpose of expounding the faith as delivered by Christ to the Apostles, and all ecclesiastical leaders, of both the east and the west, who were able to attend, did so. They represented all of Christendom.

(5) Suppose these writings were approved by Anglican and Lutherans (I am neither) 400 years ago, what does that prove?

Editor: What we intended to emphasize was the fact that the Anglicans and the Lutherans, who formed the parent Protestant churches, having accepted these General Councils, put their stamp of approval on what the Catholic Church had taught during those seven centuries.

But other General Councils have been held at the rate of one each century since that time, and the teaching and declarations of these Councils are also on record.

(6) Now after saying in a general way what you are quoting, how do you have the temerity to put all these words in the mouth of Christ, and speak in the first person as you have done? I criticize your journalism as well as your doctrine.

Editor: There is nothing wrong

in the journalism which prepares a defense of the Catholic Church of today by relating it to the teaching and practice of primitive Christianity, and we certainly have a right to defend Catholic doctrine during any of the centuries, and even as of today, by quoting from Christ and the Apostles and the generally acknowledged authority of the saintly writers of the early centuries.

When we quote Christ we are not putting words into His mouth. We merely permit Christ to repeat what is recorded in the Bible, as having been said by either Him or by the Apostles, who wrote under divine inspiration.

(7) You have a solemn obligation to the public among whom your publication is distributed—and such journalistic malpractice as your having Christ speak in the first person is patently absurd, and even borders on the blasphemous.

Editor: We recognize this solemn obligation and we find no difference between having Christ speak in the first person and having him quoted by another. In fact, since misinterpretation has produced the confusion in Protestantism today—and every reflecting scholar admits it—there is no sounder manner of reaching the correct interpretation than to let Christ speak, and then to let Him be interpreted by those who lived in what Protestants themselves call the Golden Era of Christianity.

(8) You will give account to God for this.

Editor: We are quite certain that the Lord will thank us for trying to bring light where there is darkness, clarity where there is confusion.

WOULD YOU FIT IN?



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TEACHING RELIGION

"Yesterday a youth of 17 years received his First Holy Communion. He had attended our classes 10 or 11 years ago, when the Sisters had conducted a Vacation School at an isolated mission near their ranch. Now old enough to take care of himself, he had come and completed instructions."

TEXAS

CENSUS WORK

"As we made our way from house to house we found many who had never been baptized, or older children who had not as yet received their First Holy Communion."

COLORADO

HOME VISITING

"Oh, the baby!" the little Mother answered in reply to our query for the little one I had baptized on a lonely ranch the week before. "It seems that God wanted her to live just long enough for you to pour the water in Baptism. She died shortly after you left."

CALIFORNIA

If you are interested in joining a religious community devoted to such home mission work, write to:

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Young Readers And Writers



ALMA SAVAGE, Children's Page Editor

Letter From Alma

DID you ever stop to think how much you are attracted to anyone who is so interested in a particular subject that he wants to make you interested in it too? It isn't only the great specialist, but the great sharer whom we like. It is someone whose generosity overflows so that his interests become part of the equipment of his friends.

Last week I met a student from Mount St. Mary's Seminary in Emmitsburg, Maryland who has

such a deep interest in teaching deaf people that he has almost become one with them. Almost all his friends outside the Seminary are deaf and he has such a great love and compassion for them that he says he would be happiest spending his life serving a completely deaf congregation.

He is preparing himself as a teacher of the sign language and of deaf children so that later, if assigned by his bishop, he can first be priest, then chaplain to these people who are in such need of understanding.



The Seminarian's name is Robert Wharton, and as soon as he began to tell us about his work, I knew I must write you about it, too. As you know, many of those who cannot hear at all, cannot talk either. If they do not hear the sound of words they do not know how to form words in order to speak themselves. For these people, there are two ways in which they can learn to express themselves.

First, there is the sign method whereby an alphabet of letters is used, also signs indicating different ideas. Second, there is the oral method which uses only speech and lip reading. Of course, many teachers use a combination of the two methods. The signs, once you know them, seem very natural and lovely to see in motion. This sign method was developed in the eighteenth century in France by a priest named Abbe de l'Epee who is said to have started the first formal school for the Deaf.

Love, for instance, is expressed by folding the hands over the heart. Christ is shown by touching the palms of each hand to indicate the wounds in His hands. For the word, Baby, you cradle one arm in the other and swing them back and forth. For Catholic, you make the sign of the cross on your face. The sign for Home is made by putting one hand over your mouth to show eating; and then resting the cheek on your open palm to indicate sleeping.

It is really very difficult to teach children who are entirely deaf. We depend so much on the spoken word that we never realize how much we learn through our ears. You can get sense knowledge through your eyes, but you get wisdom through your ears. And did you ever realize that we think more or less in sentences. We have to recognize words and the ideas in back of them and we have to have a knowledge of how to string words together in order to wring the meaning out of them.

When we lose one sense, God helps us develop others in order to make up for the one that has gone bad. People who are deaf have great power of concentration, and they have a very sensitive use of their eyes: they notice things that we fail to see. Those working in a printing plant can do a very good job because they are not bothered by the noise of the machinery: their work is completely undisturbed. Most states allow deaf people to have cars. They see extremely well and though they do

not hear the blowing of horns, they observe things closely and have a very good safety record.

Every city of any size has a deaf club with regular meetings. They have soft ball games, and leagues

and play against the teams of other cities. They are a happy people, really. They want others to understand them, but not to feel sorry for them.

Surrender To The Spirit

By Mother Eileen Surles, R. C.

Reviewed by Carolyn Johnston

Grade 6, St. Columba School, Ottawa, Ill.

MARIE COUDERC, born in 1805, was the fourth of 12 children. Each day she would pray that she might become a sister. Her father did not agree until Father Terme, the founder of the Sisters of St. Regis, talked to him. Then Father Terme sent Marie to the Alps to teach Catechism.

He and Sister Claire, the superior of the Sisters of St. Joseph decided that Marie Couderc might receive her habit on Easter Monday, 1826 with the name of Sister Therese.

Later Father Terme left the Sisters of St. Joseph to found the Sisters of St. Regis, and after one year he told Sister Claire to send Sister Therese, Sister Agnes and Sister Regis to him. Here in July 1828 Sister Therese was asked to become superior of the new order.

Some time later Father Terme announced he was going to join the Society of Jesus.

Mother Therese had many sufferings before her work was fully established. The first of these trials was the death of Fa-

ther Terme who, like St. Regis, died at the age of 40. His work incomplete, he turned over to the Jesuit Fathers the direction of the new order of Sisters.

Mother Therese sought the aid of Father Renault, who sent Father Sellier to take the place of Father Terme. During the next 11 months Mother Therese's virtues began to show. Here are some of the things she suffered: the torture of seeing God's work seem to crumble, the fear of disgrace. But like all saints she knew how to keep for God alone her secret of pain.

Mother Therese was blamed by Mother Contenet for trying to claim the property in which the Sisters of St. Regis lived. But when Mother Contenet died, Mother Therese began to be missed. There was no one to teach catechism or to welcome retreatants. But this was too much for her, and at the age of 80 years she died. She had lived a holy life and practiced the virtue of loving God so much she would die for Him.

I think that Mother Couderc really is deserving of this book in her honor and I will try to spread the story of her life throughout the world.

ACTS OF THE APOSTLES—CHAPTER 10 HELP FOR SAUL

Marigold Hunt

LAST week we left poor Saul blind and fasting in his lodging in Damascus, waiting to hear what was to become of him.

Meantime, Our Lord appeared in a vision to one of the Christians in Damascus. His name was Ananias, but he has nothing to do with the wicked Ananias I told you about a few weeks ago. Ananias was just an ordinary name like John or James or Tom is now.

"Ananias," said Our Lord. "Here I am, Lord!" said Ananias.

Then Our Lord told him to go to Judas' house in Strait Street, and ask for a man lodging there called Saul. "He is praying," Our Lord went on, "and he has had a vision of you coming in to lay your hands on him and cure him of blindness."

This puzzled Ananias very much, and he seems to have wondered if Our Lord really knew what He was doing!

"Lord," he said, "a lot of people have told me about this man and the way he has persecuted your Church in Jerusalem—and now he has come here with authority to carry us away to Jerusalem to be put in prison."

Our Lord didn't argue about it. He just said:

"Go on your errand. This is a man I have chosen to bring My Name before the heathen and their rulers and before the Jews too. I have not told him yet what great things he will have to suffer for My Name's sake."

So away went Ananias in search of Saul, and as soon as he came into the room where he was, he went up to him and laid his hands on him.

"Brother Saul," he said, "I have been sent by the Lord Jesus who

appeared to you on your journey to this city. You are to receive your sight and be filled with the Holy Spirit."

Immediately Saul could see perfectly well, and he was baptised by Ananias, and had something to eat and then felt quite well again.

Saul Preaches Our Lord

FOR some days after this Saul stayed with the Christians in Damascus, and he went about preaching, as they did, and told everyone that Jesus is the Son of God. Naturally, this puzzled people a good deal. "Surely," they said, "this is the same man who was so furious with the Christians in Jerusalem? Didn't he come here especially to arrest any he could find? What can this mean?"

But Saul was inspired, and only preached more strongly

than ever, showing the Jews that Our Lord was really the Christ. After this, as we know, not from St. Luke, but from Saul's own writings, he went and made a very long retreat indeed—about three years long!—in Arabia. This was the time when Our Lord prepared him for the great mission He had given him.

When it was over he came back to Damascus and went on preaching. The Jews in Damascus didn't like to be told they were wrong, and to have it proved to them any more than other people do, and when they found that there was no



For the children Chats Out Of Church

FATHER RAY GRIBBIN

Hello Boys And Girls!

NOW that the holidays are over and school has started again we had better get back to the Sacraments. Last year, remember, we talked about Baptism and Confirmation. And now, with the beginning of a new year, we will talk about a new Sacrament, the Sacrament of Penance.

I say "the Sacrament of Penance" rather than "Confession" for two reasons. The first is because Penance is the name of this Sacrament and confession (telling our sins to the priest) is only a part of the Sacrament. The second reason is because there is a Virtue of Penance as well as a Sacrament of Penance, and we ought to know about both of them.

By a virtue, of course, we mean a "good habit." So by the Virtue of Penance we mean, "the good habit of being sorry whenever we offend God." That is all there is to it, but that is a lot. Luckily, it is easy to explain.

Let's start with a story about Saint Therese, the Little Flower.

She tells us, in a book she wrote, that when she was very little she sometimes disobeyed her parents. Sometimes too she was stubborn. Every time, though, she felt sorry for what she had done. Then she would run to her mother or father, crying, and asking them to forgive her. She would promise never to do the same thing again. And because she was really sorry, she says that her parents did forgive her. More than that, she kept her promise and never did do the same bad thing again.

Little Saint Therese, then, had the Virtue of Penance. She had it because she had the good habit of being really sorry whenever she disobeyed God by disobeying her parents. And every time that her parents forgave her I am sure that God forgave her too.

Of course, Saint Therese felt happy again after she had said that she was sorry and had been forgiven. She could see her mother's or father's smile and she

knew that everything was all right again.

But pretend that a little girl obeyed her parents and was taken far away from them. She was soon sorry for what she had done. She wanted to tell her parents that she was sorry. But they were not around. So she wrote a letter to them and told them everything she wanted to say.

Let's pretend, too, that her parents got the letter, and forgave the little girl, but they never wrote to her and told her so. Never in all her life did she find out that her parents had forgiven her!

The second little girl must have worried often, and been sad often. She could never be sure that she was forgiven, even though she had the Virtue of Penance and was truly sorry every single time she did something wrong.

We, of course, are like that little girl. We sometimes offend God. True, if we have the good habit of being really sorry every single time and of promising God that it will never happen again, God surely forgives us. So it is very important that we have that habit. But even if we do have it we can never be sure that God forgives us, because we cannot see Him smile and hear Him tell us that everything is all right.

That is, we cannot be sure unless we use our Virtue of Penance—the Sacrament of Penance. The we can really know that we are forgiven. That is why Our Lord gave us the Sacrament of Penance. He wants us to know when we are forgiven, so that we can be happy again, and smile, and love Him.

Gospel Story

Holy Family Helpers

ALBERTA SCHUMACHER

CARA BAXTER was very disconsolate. She had plenty of work to do around the house, but somehow her heart was not in what she was doing. For several weeks now she had been afflicted with spiritual dryness. This was most painful to her because for a long time she had been coming closer and closer to Jesus. She had conquered so many of the small faults

that had seemed to hold her back. She had been able to pray without distraction very often and make fervent Acts of Love. Then, just when she thought she was making real spiritual progress it seemed as if all her powers of love had grown cold. She even had difficulty really meditating as she prayed the Rosary.

A good visit with Jesus in the Blessed Sacrament is what I need, she decided, and left the household that had momentarily grown irksome. The brisk walk to church helped some. She was the only church visitor at the time. She had always enjoyed being alone with Jesus. She knelt now and tried to pray with loving devotion. It was as if Jesus was not there, though she knew absolutely He was. "I will to love you, Jesus," she said over and over, but the dryness remained.

She prayed five decades of the Rosary, striving desperately to keep her mind from wandering from the meditations. Then she closed her eyes and waited as she had done so many times before, waited for Jesus to put beautiful thoughts into her receptive mind. She found her mind to be more blank than deceptive on this day. Then she began pondering over her actions of recent date. Had she slipped in any of her daily

arguing with Saul, and that everyone was listening to him, they made a plot to kill him.

Saul and the other Christians heard about it and wondered what on earth to do. Damascus was a city enclosed by very high walls, and the only ways of getting out of it were by the gates cut in the walls. These, they knew, were being watched day and night. The plotters thought they were bound to catch Saul either in the city, or trying to leave it. And what happened I will tell you next week.

Continued on page 8A

Religious Instruction In Public Schools Not Practicable

DO we advocate that religion be added to the curriculum of the public schools? No, we do not, because it would not be possible under the conditions which obtain in this country. In nearly every community a dozen religions are represented in every classroom and no textbook nor teacher could satisfy the parents of all the children.

But that does not mean that God Himself should be barred from the classroom; it does not mean that His moral law, accepted by both Jews and Christians, should not be interpreted; it does not mean that the parents have no rights in relation to what their own children should be taught.

The decision of the Supreme Court forbidding even indirect cooperation between the State and religion went counter to an unanimous decision of the Supreme Court in 1925, which held that the children belong not to the State, but to their parents, and that these have the right to have their children educated in schools of their choice. By inference parents would also have the right to demand that the school authorities permit their children to go out from school once or twice a week for religious instruction to be conducted under the auspices of the religion in which they hold affiliation.

We are only commenting on a principle here, because Protestants have more to lose than Catholics through the discontinuance of released time instruction, since the children of very few of the former receive any religious instruction whatsoever, while one-half of the entire Catholic body is enrolled in religious schools.

Are you one of those who antecedently assumes that no independent system could successfully compete with the State system? If you are, we would only ask you to visit a Catholic school and then to visit the same grade or grades in the public schools to ascertain which school is doing the better job. Public school teachers come

and go, change occupations whenever they believe that it pays them financially to do so; and few of them ever dream of remaining school teachers for life.

In the Catholic school system the reverse situation obtains. Every Catholic religious teacher is consecrated for life to do that work.

rest upon spiritual vitality, verity and power.

"I do not think anyone can scrutinize with care the contemporary crises without coming to the conviction that we require a strengthening and cleansing faith that will revitalize the human mind.

"Almost as clearly as in the declining days of the Roman Empire, our scheme of values seems to have been broken down.

"As Mr. Justice Douglas, of the United States Supreme Court, recently said in a broadcast statement:

"We need the faith of our fathers. We need a faith that dedicates us to something bigger and more important than ourselves or our possessions. Only if we have that faith will we be able to guide the destiny of nations, in this the most critical period of world history."

"As to what was 'the faith of our fathers' we have the answer in the Declaration of Independence, the reading of which in our public schools some of the groups to which I have alluded would seek to prohibit on the ground that its declaration that all men are endowed by their Creator with certain inalienable rights, including the right to be free and equal, is religious doctrine which the First and Fourteenth Amendment to the Constitution exclude from contaminating public property.

Basic Division

"The world today is divided as between this declaration, constituting the 'faith of our fathers' that the natural rights of man come from the Creator, and the Marxian declaration that they come from the state and hence that what the State grants today, it can withdraw tomorrow.

"The struggle between these two contradictory concepts is not only world-wide, but it is on the very point of coming to a climax in our own country in these cases which are now moving into the Supreme Court of the United States.

"At the moment this struggle takes form in the increasing litigation centering in the State-supported systems of education; and it is natural that it should be so, for in its essence, the struggle is for the possession and control of the mind of man.

"In that struggle education has always been and will be the chief battleground.

"The American people are spending many billions of dollars on education; but today they feel themselves required, with increasing urgency, to discover, analyze and activate the concepts which must underlie and the aims which must supply education capable of vitalizing the moral sanctions and values necessary to sustain in law, order, liberty and justice the free society which we wish to be the world community of tomorrow.

"How far the present system of public education, taken by and large, is really conscious of these essential values and their paramountcy in any true concept of real education, is a matter as to which large sections of our citizen-

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ry have come to maintain the gravest doubts.

Recent Scandals

"Only the other day Dr. Oliver C. Carmichael, president of the Carnegie Foundation for the Advancement of Teaching, stated in his annual report (p. 15):

"The recent revelations of low standards in high places, of outright corruption in public office, widespread organization of gambling and crime, of basketball and football scandals and of honor code violations, should surely be sufficient to arouse the American people and to shock educational leaders into a re-examination of their goals and methods.

"In a country which numbers only seven per cent of the population of the world, but which has more young men and women in college than all the rest of the world combined, the educational system can scarcely escape a share of the responsibility for the conditions revealed.

"These are but symptoms of a collapse of moral and spiritual values which should stir to action parents of children, leaders in public affairs, schools, colleges and churches."

"And in the same report Dr. Carmichael further said (p. 20):

"At present there is no adequate machinery in operation for discovering the nature of the obscure forces at work that undermine real education and, therefore, no means of coping with them... Yet there is no doubt that the intellectual, moral, and spiritual tone of an institution is more important than its libraries and laboratories, its classrooms and student centers, or even its researches and publications."

"In a determined effort to remedy these increasingly revealed and

destructive deficiencies, the Board of Regents of the State of New York, presiding over that State's educational system, unanimously issued a statement on Nov. 30 last, recommending formally that every school day throughout the State begin with a prayer and include programs stressing the moral and spiritual heritage of the United States.

"In its statement the Board said: 'In our opinion, the securing of the peace and safety of our country and our State against such dangers points to the essentiality of teaching our children, as set forth in the Declaration of Independence, that Almighty God is their creator and that by Him they have been endowed with their inalienable rights of life, liberty and the pursuit of happiness...'

"We believe that thus the school will fulfill its high function of supplementing the training of the home, ever intensifying in the child that love for God, for parents and for home, which is the mark of true character training and the sure guaranty of a country's welfare."

"The Board of Regents fully realized that this proposal would excite violent opposition from some of the groups which I have already mentioned. The president of the organization calling itself the United Parents Associations promptly charged it to be a violation of the separation of Church and State, and said that:

"Mouthing words is not the way to inculcate patriotism."

"In other words, according to the president of that Association, the prayers of children and their singing of their country's anthems are a mere 'mouthing of words' without spiritual value or educational or patriotic consequence.

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Our Weekly Chat With You

Continued from page 4

in a public park, and they have brought suit in New York to prevent the erection on public land of a war memorial on which were engraved the Ten Commandments in classic Hebrew.

"I am also told that plans are in the making to attack the constitutionality of the tax exemption which is universally granted to religious institutions of worship, charity and education, and even to secure injunction against appropriations of public funds to maintain the chaplaincy system in the armed forces, on the ground that such use of public funds aids religion.

"In the offing lurks an effort to have the courts declare unconstitutional the use of the tax-maintained rostrum of Congress for the opening prayer.

A Moral Crisis

"On the other hand, there is an increasing conviction throughout our country that the crisis at home and abroad is fundamentally a moral crisis; and that the real danger which lies ahead of us today is not the massing armed power of Soviet Russia, which we can defeat, but rather is in our own midst and consists of the deadening secularism of America and of the western world which threatens to choke the sources of spiritual power.

"More and more people in America are anxiously concerned with the warning given by President Wilson that no nation can long be preserved materially unless it is first preserved spiritually.

"As we witness the extent to which moral leukemia is permeating the whole body politic and eating its way like a cancer through governmental, economic and domestic life, the truth daily becomes more and more inescapable that we have been looking to our great wealth and material sources as a sort of Maginot Line; whereas our real defenses, and our leadership in the world as well as the integrity of our national home life, must

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Our Sunday Visitor

Huntington, Indiana



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What The Pope Said About RHYTHM — It clarifies the wrong impressions gained from hasty, condensed reporting immediately after the Pope's discourse to the Catholic Midwives in Italy. This is followed by the Pope's answer to his critics regarding the medical and moral aspects of childbirth and the married state.

Drug Addiction Among Youth — What is the best solution to keep your youngsters (and yourself!) from becoming innocent victims of harmful drugs? Here is the surprising answer, convincingly demonstrated for all youths and their parents.

And be sure to read "Nobody Should Get Measles," an explanation of the new 'gamma globulin,' plus tips for parents. Profit by reading "New Year's Resolutions." Tells how to keep God at your side all year long. "Parents As Umpires" shows how petty differences between youngsters can flare up — and how parents must be umpires to make each quarrel a beneficial object lesson. By all means read "Teen Age Is Exciting," with some excellent aids for parents on the guidance of young people today. An analysis of the teen age today — its problems and opportunities. (Plus many more equally interesting features in this new January issue. Better start your subscription NOW!)

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Father Conroy Talking

Continued from page 5

letters in our files we know that "it works!" Other projects are now on tap and one, in particular, will be unfolded in an early issue of Our Sunday Visitor.

In the meantime we ask the prayers of all Campaigners for the continued success of the FIGHTING 69th. The movement is here as a result of the need of the times—that's why it's being taken up by youth everywhere. As we begin our fourth year with the movement our prayer is that the Sacred Heart of Jesus and the Immaculate Heart of Mary will continue to bless and inspire the work and that our little Patroness, St. Mary Goretti, will always be with us in the cause for purity—for which she gave her life.

The FIGHTING 69th is open to all youths of high school age and above. For the free pamphlet on the FIGHTING 69th write to Father Conroy, FIGHTING 69th Headquarters, Our Sunday Visitor, Huntington, Indiana.

Wife: "I dreamed that you handed me a hundred-dollar bill to buy some new clothes. Now, you wouldn't do anything to spoil such a beautiful dream, would you?"

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'I See By The Papers' Incidents Which Provoke Comment

WHO appointed Dr. Ralph E. Turner to that big job with the UN? That's what we wonder. Formerly a professor at Pitt, Turner was dismissed after vehement criticism by Protestant clergymen for his anti-religious attitude. "To permit him to continue his methods would be almost criminal," they said.

Turner was later with the Social Security Board, the War Department, and the State Department in Washington—where he must have made profitable contacts. In 1944 he went to Yale. William F. Buckley, Jr. says of him in his "God and Man at Yale":

"Mr. Turner is emphatically and vigorously atheistic. An able scholar, he is nevertheless a professional debunker, a dedicated iconoclast who has little mercy either on God, or those who believe in Him, and little respect for the values that most under-graduates have been taught to respect."

Turner has been appointed chairman of the editorial committee of the International Commission for a Scientific and Cultural History of Mankind—a \$600,000 project.

Vice-chairman is Julian S. Huxley, an English atheist. Heading the list of English correspondents is Bertrand Russell, likewise an atheist. Of the nine correspondents so far announced for the United States, not one is from a Catholic school, not one is even a Catholic.

What puzzles us, again, is the identification of the olympian authority that makes these appointments. We small fry have nothing to say in the matter. We just pay the bills.

Franco And Tito

ACCORDING to a Washington observer, Stanton Griffis, our Ambassador to Spain, "seems dedicated to demonstrating that Protestants don't enjoy full religious liberty in Spain, and to threatening Franco with the loss of U.S. assistance if he doesn't do something about it."

(As far as we know, there isn't one Protestant preacher in a Spanish jail.)

George V. Allen, on the other hand, our Ambassador to Tito, "seems even more dedicated, if anything, to proving that Catholics are only getting what's coming to them in Yugoslavia, and to seeing to it that Marshal Tito gets U.S. assistance despite the fact that he is engaged in a vicious and widespread religious persecution."

(Thousands of the laity, hundreds of priests and Brothers dead for the Faith—thousands of Sisters expelled from their convents.)

We can't figure it out. Can you?

IN a recent radio series under the title "This I Believe," Mrs. Eleanor Roosevelt said, "I don't know whether I believe in a future life." When she saw that her statement had caused something of a ruckus, she commented from Paris, "I do believe in immortality."

'Most Smeared Man'

OUR personal nomination for the most smeared individual in the country (after Senator Joe McCarthy) is John T. Flynn, one of the ablest reporters of our generation. He keeps writing books that are masterpieces of research and documentation. Yet because his findings disagree with the prejudices of the big-time reviewers, he is either ignored or belittled. His critics are not so brave as to try

REV. RICHARD GINDER

meeting his facts head-on; rather, they challenge his integrity and hint that he is crooked enough to twist his facts and juggle them.

Flynn's latest work is "While You Slept, Our Tragedy in Asia and Who Made It," published by Devin-Adair and available from Our Sunday Visitor at \$2.50. No amount of smooth talking can banish the fact that the Asiatic situation is a mess, and most of us have an uneasy feeling that it needn't have been. Mr. Flynn assembles the pieces of the puzzle. Every family with a boy or girl in Korea will find it interesting.

He points out, for instance, how the Communies sold the American public a bill of goods on China. He analyzes reviewers' reactions to 30 books on the subject. Twenty-three of them were pro-Communist and "all of them," he says, "where reviewed, received glowing approval in... the New York Times, the Herald Tribune, the Nation, the New Republic and the Saturday Review of Literature. And every one of the anti-Communist books was either roundly condemned or ignored in these same reviews."

ACCORDING to Time, the Rev. Cyril C. Richardson of Union Theological Seminary, is in favor of having female priests. But, alas, there can be no question of what Mr. Richardson wants. Our only concern is with God's wishes in the matter.

But We Have Truth

WILLIAM E. Bohn, columnist for The New Leader, offers a mild criticism of us Catholics in his usually affable weekly essay:

"Both lay and clerical representatives of Catholicism often speak or act in a certain manner which gets on the nerves of the rest of us," he says. "I suspect that the trouble arises from manners, from forms of words, from certain assumptions—rather than from any law or doctrine of any Pope or College of Cardinals. There is the general notion, for example, that Catholics have a pipe line to a higher authority, that their standards of judgment are somehow superior."

But we have the truth, Mr. Bohn, all wrapped up in a little volume called the Catechism. No one else has the whole of it. We held the exclusive copyright. And our Church does have a pipe line straight to the Highest Authority. Why don't you come on and get in on a good thing?

"And sometimes," he goes on,

Our Weekly Chat With You

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couraging a religious rather than a secular attitude in State Teachers colleges, and observed:

We must reshape higher education so that the commanding insights and values of religion are inextricably interwoven with the total educational experience—curricular and extra-curricular. Our task is that of creating through higher education better men and women and a better world.

Dr. C. C. Swain, President of the State Teachers College, Minot, North Dakota, favored teaching religion in schools.

Dr. F. Ernest Johnson, Executive Secretary of the "Research and Education Department" of the National Council of Churches, and Chairman of the "Religion and Education Committee" of the American Council of Education, expressed the belief that even though religious beliefs are controversial, it is not a sufficient reason to exclude them from the school. He thought that "while the public schools cannot teach denominational beliefs, the chief tenets of the great beliefs can be considered."

"when (Catholics) try to force their judgments on the rest of us, the effects are distressing."

Have you noticed any violence, Mr. Bohn? Any Blackjacks? Any tearbombs? Surely a liberal like yourself isn't denying a hearing, or democratic and peaceable forms of restraint, to the largest minority in the country...

A SURVEY of TV in the Los Angeles area, conducted by the National Association of Educational Broadcasters, shows a total of less than 3% of TV time devoted to "religion, public events, and weather."

Spiritual Vacuum

TIME's correspondent in Sweden wired in an eye-opening report for a recent issue. Sweden, so often held up as the model of what a nation should be—white, Protestant, prosperous, democratic, up-to-date—is apparently a spiritual vacuum.

"Said a clergyman of Sweden's Lutheran State Church: 'Our churches are empty. We do not seem able to interest the young. But nobody else seems able to interest them either.'"

"A few months ago," the report continues, "Stockholm was treated to the spectacle of gangs of prostitutes, homosexuals and assorted hoodlums mixing it every Saturday night in Berzelii Park to the delight of onlookers. The divorce rate has jumped from 7.7% in 1939 to 14% in 1950. Sweden has one of the world's highest illegitimacy rates and one of the highest alcoholism rates."

We'll take Spain any day. We might not have an electric icebox or an automobile, but at least we'd be among a people who throng their churches, who have a sense of destiny, who know whence they came, why they're here, and where they're headed. That, after all, means everything.

Planned Economy

THUMBING through our notebook, we ran across the following statement by Rexford Tugwell, Under Secretary of the Department of Agriculture in 1933:

"Business will logically be required to disappear. This is not an overstatement for the sake of 'emphasis.' It is literally meant... National planning involves guidance of capital uses... Capital allocation would depend on knowledge from some planning agencies how much for a measured period ought to be put to one use rather than to another. The first step in control would be to limit self-allocation."

And this, from a lady very influential in Washington, writing in a syndicated column called "My Day."

"It has been a long fight to put the economic control of our system in the hands of government where it can be administered for the interests of the people as a whole."

Note that, even though she was writing some years ago, she thought of it as an accomplished fact.

'Responsibility'

SIR Walter Moberly is getting a big hand for his recently published book "Responsibility," in which he partially debunks the idea that the criminal must be treated as being merely sick. Such a view is not new to us Catholics. From the beginning, our Church has taken a well-rounded view of sin. Without forgetting original sin and its well-nigh disastrous effects on our nature, she has always healed the sinner's wounds in the confessional, flooding his soul with divine grace, while, at the same time, insisting that he do penance and make atonement for the harm he has done to right order.

Lately, we ran across an item that illustrates the complete bankruptcy of science when divorced from moral guidance. Nobel Prize-winner Gustav Hertz, long missing, now turns up in Russia, where, with a staff of some 200 Russian and German experts, he is going on with his research in atomic energy, radar, and superconductivity. Whether he works for the angels or the powers of darkness seems

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to make no difference to Dr. Hertz.

We judge him to be almost as wicked as a Catholic Bishop, carried off to Russia, who would go on placidly conniving with Stalin, ordaining slave-priests for his pseudo-church and otherwise giving aid and comfort to the enemy.

Dr. Hertz, in our opinion, is a jerk.

"He said he would go through raging floods just to look into my eyes."

"When did he say that, last night?"

"Last night he phoned to say it was raining too hard for him to come over."—T.J.M.

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Home and Family Page

Feast Of St. Peter's Chair At Rome

Layman's Obligation To The Church

M. D. AMATOR

"Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven."—Matt. 16, 18-19.

WHILE on earth, Christ established a Church—His Church, the one and only Church which was to teach men the way to heaven. As He was to re-ascend into heaven, He invested one of His followers, Peter, with His own supreme authority. Upon him He built His Church which was to endure unto the end of time. It was not long before Peter, by divine guidance, went to Rome, the then capital of the world, to establish his episcopal see.

Friday's feast of St. Peter's Chair at Rome is a liturgical testimony to the primacy of honor and jurisdiction attached to the see of the first successor of Christ as visible head of the Catholic Church. From the time of St. Peter down to the present time of Pope Pius XII, Christ has continued to guide His Church through His supreme Vicar on earth.

Today times are as critical as they ever were in the history of the Church. With war and strife, dissension and hatred abounding on every side, the voice of the Holy Father continues to resound from the Chair of Peter, begging all mankind once again to unite in real brotherly love. That alone can bring true peace.

In his message at the close of

the recent Holy Year in Rome, Pope Pius XII termed it the urgent task of the Catholic apostolate to arouse from "dangerous lethargy" the spiritually undernourished sons of the Church. Repeatedly has he stressed the value of work of the layman in assisting in many forms of apostolic works.

It was just a little over a year ago when the present Holy Father was asked what the National Council of Catholic Men could do that would please him most. This must have gladdened the heart of the common father of Christendom, for promptly he gave this group of laymen the task of helping to organize and spread the International Federation of Catholic Men which had recently been formed in Rome. One of the first projects of this group is the formation of a concrete program of social justice to aid in stemming world Communism.

Women Too

Women, too, are doing their bit in backing the pronouncements of the Holy Father. At the 1950 meeting of the Bishops of this country Archbishop Lucey of San Antonio, in speaking of the work of the National Council of Catholic Women, made the statement that it is "the most influential lay body in the Church in our country." One of its chief works has been that of informing its affiliates of the Catholic position on current questions, social trends and proposed legislation.

In France there are young lay women who work in teams assisting the missionary priests and nuns to evangelize areas where materialism has supplanted Christianity. They live and work among the people in the small farming communities, though their missionary endeavor is unknown at the outset. By the example of their lives they gradually win the people to their way of thinking, become leaders in setting up Christian organizations, and finally religion is restored to these non-Christian populations in the rural areas.

Among the young people there are many organized groups working in the same direction as their elders. Among Catholic college and university students is the international movement known as the Pax Romana. This group represents 77 national federations in 47 different countries. The members of this group dedicate their talents to the service of God and His Church. Last year it opened a campaign to make itself better known to the world, that its members may use their minds to influence mankind for the things of God to counteract the work of those who use their minds and talents to spread the teachings of Marx and Lenin.

Another youth group, the Na-

tional Catholic Youth Council, was formed 13 years ago by the Administrative Board of the National Catholic Welfare Conference. Although some regional meetings had

Our Weekly Chat With You

Continued from page 9

A Grave Issue

"The issue thus drawn could not be graver. It now comes before the United States Supreme Court and will then pass for final decision to the American people themselves."

"Can it be that secularism has now come into such total control of public education that it can at last dictate to the legislatures, the courts and the State commissioners of education the non-discretionary duties of erecting a gateless 'wall of separation' between the children and their parents' 'liberty of conscience' and 'free exercise and enjoyment of religious profession and worship' in the matter of public education?"

"Millions of parents throughout our land believe with deepest conviction that secularism is a basic cause of the world's ills and undermines the very cornerstone of our freedom and its blessings as expressed in the Declaration of Independence."

"Those millions of parents have a constitutional right to believe and to demand reasonable freedom and respect for such belief and for its essential and inextricable relation to the education of their children."

"Can it be that other parents or other groups in our country can now use this same Constitution to impose their own views as to the content and implications of the education of other people's children?"

"Can it be that they can now so imprison the educational prerogatives of the State in pure secularism that not even the State itself can recognize and allow for the deep concern with which millions of parents and citizens view such a theory of secular absolutism?"

Signs Of Tyranny

"If the State can exclude the parents from any freedom of conscience and religious conviction as to the educational content to which their children are compelled to submit, then whoever can get control of the public educational system can ultimately get control of the people themselves and regiment thought and belief."

"Such is the appalling lesson of all systems of Brown, Black and Red Shirts throughout the last ten years—not to go back further in the history of tyranny."

"Such also is the dismaying lesson of what happened in Nebraska and Oregon until the United

States Supreme Court intervened Meyer v. Nebraska (262 U. S. 390), and Pierce v. Society of Sisters (268 U. S. 510), and of what happened in Louisiana until the assassin intervened."

been held within the past decade, the first national conference of this group met last October in Cincinnati. Archbishop Mitty called this "a significant development in the field of Catholic youth work."

This week's feast of St. Peter's Chair at Rome should be a family feast; each member of the family cooperating and participating in his respective parish organization is part of the unified large-scale work headed by Christ's own Vicar on earth. To the individual it may appear that his contribution is small and negligible; but this is far from the truth. It is just the small contribution of every man, woman

and youth to the cause of Christ's Church that makes the unified whole a powerful force, such as is needed today to bring the world back to Christ.

It is still the Chair of Peter at Rome that holds the God-given "keys of the kingdom of heaven." How many will you lead to Rome!

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